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Cum Approbatione Superiorum

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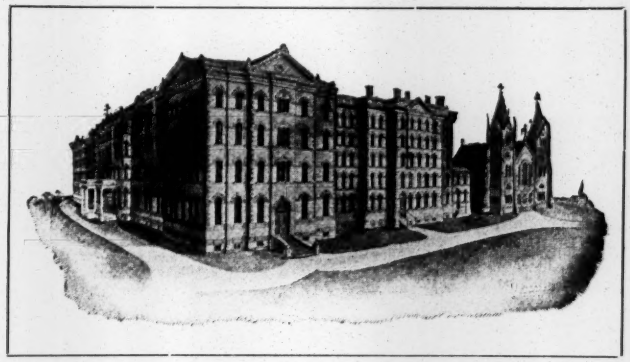

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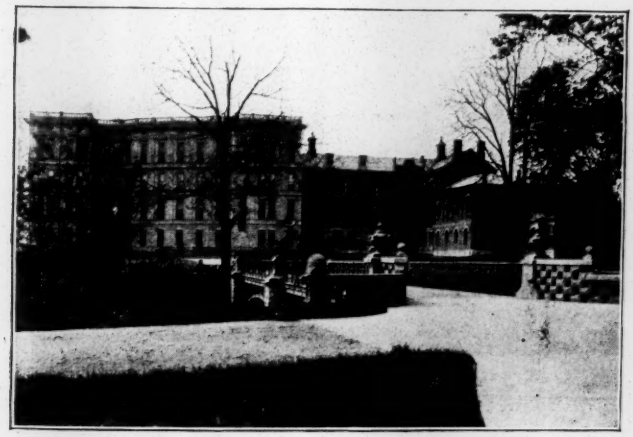

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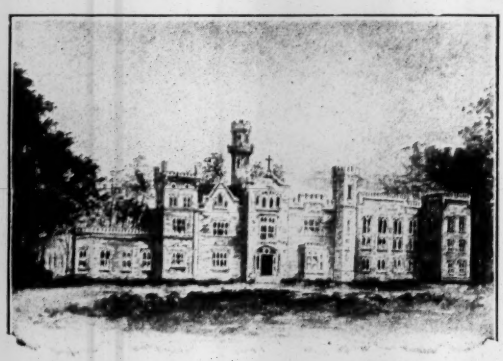

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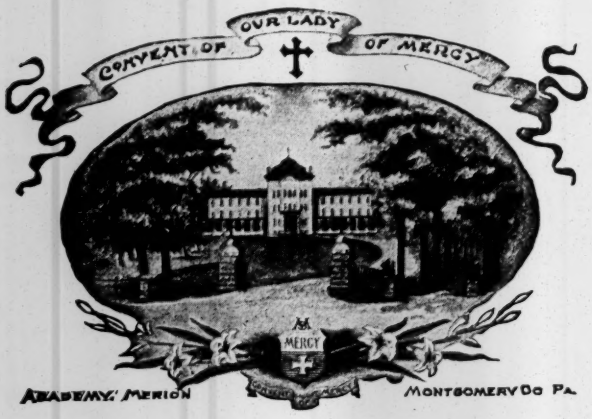

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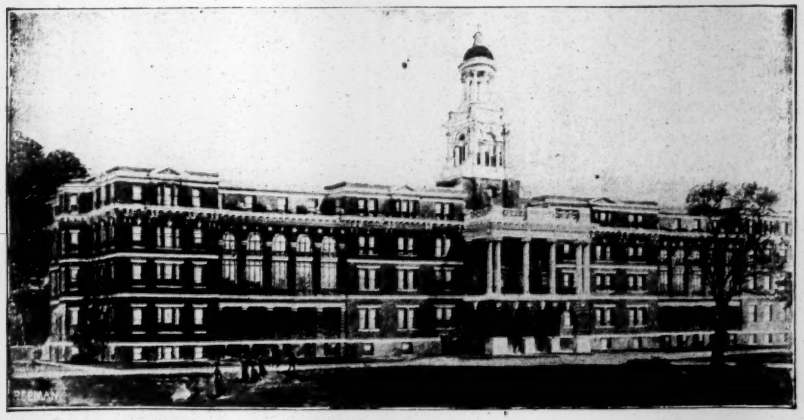

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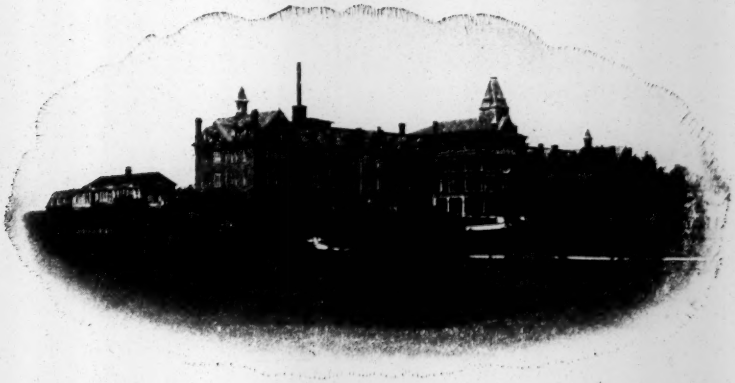

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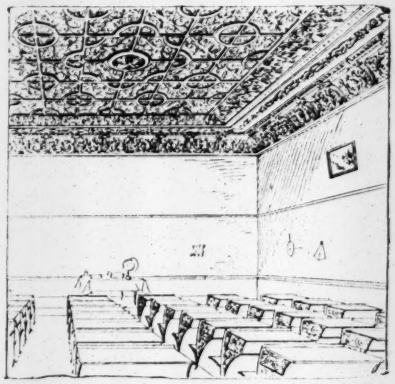

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1903.

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THE ECCLESIASTICAL REVIEW

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ANNUAL RETREATS FOR THE REVEREND CLERGY.

THE ECCLESIASTICAL REVIEW of last June contained an article headed "Father Mac on Retreats," which the present writer read with lively interest. There is much wise thought and sound sense hidden beneath its playful, good-natured style; and many a pregnant suggestion is presented for those who provide the material comforts of the exercitants, as well as for the Spiritual Director who gives out the meditations.

For the dispensers of the physical comforts how significant are these lines: "The truth is, that this was the first retreat Father Mac had spent comfortably; and we have no less an authority than St. Ignatius for the principle, which is confirmed by universal experience, that there is no such thing as praying devoutly, much less meditating, whilst the poor body is racked in an uncomfortable posture. And uncomfortable in the harshest sense of the word were the physical conditions under which hitherto Father Mac had made his annual retreat. Oh! those dreadful beds!" etc.

And for the Spiritual Director there is so much good sense in Willie's complaint, when it is founded in truth, as it sometimes is: "I have been depressed all the week. And it is the lectures! I have never heard anything so gloomy and melancholy since I took Orders."

Certainly, gloomy and depressing thoughts should not be the prevailing tone of such retreats. In missions preached to seculars, among whom there are likely to be habitual and hardened sinners who live as if there were no God, nor judgment, nor punishment

here or hereafter, it is necessary to present in their full impressiveness the most terrifying truths of religion. But the clergy are a very different body of men; they are the ministers of God, the bosom friends of the loving Saviour; their thoughts are the thoughts of the Church, their affections in the main those of the Sacred Heart of Jesus. They are fighting the battles of the Lord, and fighting them bravely, often heroically, and on the whole successfully. Why should the truths proposed for their meditation be gloomy and depressive?

The Spiritual Exercises performed at the clergy retreat are usually understood to be those of St. Ignatius. Is it the spirit of this Saint to overwhelm with the terrors of God's judgments the friends of God, the fellow-laborers of Christ? It is quite the contrary. He would cheer these on, and encourage them to do their noble work with renewed ardor; to purify, indeed, the eye of their intention, and to wash the feet of their human nature from all earthly stains; but to do all this in the spirit in which Jesus washed the feet of His Apostles.

St. Ignatius takes special pains to explain how the Director of a retreat should follow the example of the good angels; and how these encourage the friends of God, and reserve their alarms for the hearts of obstinate sinners. He treats this matter in the seventh of his "Rules for the Fuller Discretion of Spirits." There he says: "The two spirits insinuate themselves differently into the minds of those who are advancing in the way of salvation; the good one gently, peaceably, and sweetly, like a drop of water entering into a sponge; but the evil one rudely, roughly, violently, and noisily, as a shower beating upon a rock. While to those who go daily from bad to worse the direct opposite happens. The reason of this difference is in the different attitude of the soul towards either angel. For if either spirit finds her contrary to him, he assails her with noise and violence, which may easily be perceived; but if conformable to himself, he enters quietly as into his own house with the door open." Thus the spirit of God enters gently into the hearts of His friends; and the Director of the retreat is to be the voice of that Heavenly Consoler.

One principal reason why the mind of St. Ignatius is often departed from in clergy retreats is that some Directors dispense

altogether with that portion of the Exercises which is the very bone and marrow of the Ignatian method—namely, the meditations. These are replaced by discourses, very learned, perhaps, and practically instructive, highly valuable as adjuncts to the meditations, but totally inadequate to act as substitutes for the same. In a good retreat the soul is brought face to face with its God, the servant with the Master, the sinner with his Judge, the minister with the Dispenser of grace, the sheep with the Shepherd, the prodigal son with his loving Father; the zealous but weak-hearted Peter meets the compassionate glance of his suffering Lord.

Now all this is effected in the meditations, not in the elegant or learned or entertaining discourses. It is in the meditations that the Divine Physician probes the wounds of the soul and applies the healing balm; or gently whispers to the fainting heart: "Why art thou fearful? I have overcome the world; thou canst do all things in Him who strengtheneth thee;—Well done, good and faithful servant; because thou hast been faithful in a few things, I will place thee over many;—Peter, lovest thou Me? Feed My lambs," etc.

But which of these and other thoughts, very different, perhaps, shall be emphasized to advantage for every one among the exercitants? Their souls are not all alike in grace, in habits of fidelity, in earnestness of purpose, in generosity, in love. The Director will speak the same language to the ears of all; but every one will meditate for himself, and pause to consider what especially regards him. He will presently speak to his Lord and Master the language of gratitude, or of repentance, of supplication for more light and grace, of firm resolve, of self-humiliation at the sight of his shortcomings; of faith with the believing Centurion, of hope with the Blind Man by the wayside, of love with the Beloved Disciple, of contrition and hope with the Good Thief on the cross.

In an assembly of a hundred priests meditating on the same truth, just explained to them by the Director, not two hearts may be giving forth at the same time the same note of response to the touch of the Divine Spirit, who is stirring in each the chords of the inmost soul; for "the Spirit breatheth where He will; and

thou hearest His voice; but thou knowest not whence He cometh, and whither He goeth; so is every one that is born of the Spirit." The priests rise from their meditation together; but a different effect has been produced upon every individual heart. The grand truths of religion are the same for all souls; those selected by St. Ignatius for the retreat are the most radical and the most basic. They almost compel every exercitant to search into the very depths of his thoughts, his motives, his inmost heart. Beneath the loving eye of his Master, the priest in meditation sees and feels his real condition, his wants, his weaknesses, his aspirations, his hopes, his fears, far more clearly than any human instructor could reveal them.

When the heart has thus been stirred to its depth, and not before, it will be ready to form its resolutions of amendment, of increased zeal, of loving generosity for the future. Then, and not till then, will the soul accept all the wise advice of the prudent Director; then will the minister of God enter into the details of his spiritual functions, and determine cheerfully what in his individual case must be his practical resolutions, how he must provide for his progress in priestly virtues, how he must instruct his people, manage his schools, encourage his sodalists, drive off the wolves from his flock, attend the sick, comfort the afflicted, extend the knowledge of religion among unbelievers, and make the odor of sanctity spread far and wide from his home and church.

But there may be exceptional souls among those engaged in the Exercises who need a thorough awakening from a sad state of lethargy, perhaps from the very depths of despondence or hardened sinfulness. For such the eloquent preacher would have to wield the thunders of God's justice; the thoughts most salutary to them would be gloomy and depressive for the pure souls of so many among his hearers. When meditations are used instead of discourses, this difficulty is avoided. Whether the subject be the justice or the mercy of God, the sentiments of each heart will take their coloring from the condition of the soul. Suppose the meditation is on the eternal punishment of hell—and it would be hard to find a more distressing truth—certainly every one will begin by considering the evil of sin, the weakness

of man, and the danger to which every soul is exposed of perishing eternally. It is well for all of us to be reminded of this, and thus to be urged to take good care of ourselves. But the fervent and faithful priest may soon be guided by the Spirit to conceive sentiments of the warmest gratitude for having been led from his youth into the path of virtue. He may perhaps spend the greater part of his meditation in pouring out his heart to the Divine Goodness for not having perished long ago: *Misericordiae Domini quontam non sumus consumpti.* Meanwhile his next neighbor is praying for the salvation of sinners who are likely to be lost. Another is examining his conscience to see whether he has done his full duty by his parishioners in order to keep them from eternal damnation. Another again is planning a mission for his people and begging the Lord to bless his efforts. There is nothing like meditations to unite the heart of the priest intimately with the Sacred Heart of Jesus. In them, as St. Ignatius emphatically teaches, the Creator must be allowed to deal directly with His creature. This is the pith and marrow of his Spiritual Exercises; and a retreat without meditations would be like "Hamlet" with the Prince of Denmark left out.

The reason why some Directors of retreats dispense with the meditations and substitute discourses for them may be that they are not themselves familiar with the practice of meditating. Or they have never studied the Exercises of St. Ignatius thoroughly; but they have genius and zeal, and they think they can draw on their own resources to supply what they conceive will be just as good as the old method, if not considerably better. They may be men of learning and eloquent speakers whom it may be a pleasure to listen to; they may be distinguished for their skill in the management of other important affairs; but the giving of such retreats is a specialty which they have not mastered. Perhaps they do not even appreciate it highly. St. Ignatius had found in his Exercises the source of his holiness, and the means of sanctifying St. Francis Xavier, Blessed Peter Favre, and all his first companions. He looked on them as a boon given him from Heaven for the perfecting of countless souls. Therefore he inculcated the practice of them so earnestly upon his followers; it is the main spiritual training of all the members of his Society in every generation.

First of all, every novice, soon after his entrance into the Society of Jesus, makes a retreat of thirty days continuously, under the direction of the ablest guide that can be procured. During the month he observes absolute silence, and has no communication with any one but the Father Director. He makes four or five meditations a day, besides a quarter of an hour before each exercise to prepare for it, and another quarter of an hour after it, to examine how it has been performed. The intervening portions of each day are almost entirely spent in vocal prayer, pious reading, examination of conscience, and other spiritual occupations. Every year for all the rest of a Jesuit's life, he devotes eight continuous days in exactly the same manner, to an abridged repetition of the same Exercises.

After about fifteen years spent in religion, when he has finished the lengthy studies of the Society, and before he enters on the continuous exercise of the sacred ministry, the Jesuit priest spends an entire year in the special study of the interior life, particularly of the manner of giving missions and retreats; and he spends one full month again in performing the Exercises of St. Ignatius, just as he had done in the first year of his novitiate. Of course, he does this with such increase of thoroughness as must naturally result from his maturer years and more perfect preparation of mind and heart. Nor is this all. The Exercises of St. Ignatius have been made into a daily drill for the followers of the soldier Saint. Every morning, before the world around him is astir, every Jesuit, young and old, the newest novice and the veteran worn out with toil, all spend a full hour in deep meditation on subjects mostly connected with the Exercises. And this universal practice is not only recommended, but it is rigidly enforced; no one is considered as even a passably good Jesuit who does not make his daily hour of meditation.

The Superiors of the Society never tire of stimulating their subjects to this thorough study of their principal speciality, the Exercises of the retreat. As late as March 1, 1900, the present Father General, V. Rev. Lewis Martin, S.J., sent a circular letter to all the members of the Order, in which he said: "I would seize this opportunity to address to all of Ours an earnest word of exhortation, asking them carefully to consider how important it is

that they learn to use the God-given instrument of the Exercises with such aptitude and wisdom as to reap from them the wonderful and almost incredible harvest which it was the happiness of our forefathers ever to reap from them. For the Spiritual Exercises are the domestic equipment of the Society, furnished from on high to our holy Founder, and entrusted to her as a special and singular gift for the purpose of attaining, with unfailing efficacy, her twofold end. But in order to test their marvellous power, both for our own good and for the good of others, we should be able to handle these arms with that skill and dexterity with which our holy Father St. Ignatius would have had us handle them when he bequeathed them to us. It would surely be unseemly if we were satisfied to go to the school of the Exercises at intervals only, and acquire a merely superficial knowledge of them. Nor is it enough if in retreats we follow the guidance and inspiration of the Divine book, as it were, from afar. No! we must bestow upon the book of Exercises intense study, prolonged thought, and reflection; we must unfold to ourselves and thoroughly grasp the deep meaning of the words . . . .

"Now, all this demands long and untiring study; wherefore, our Institute again and again insists that those who are to give the Exercises be men of well-known and proved spirituality, who have themselves first made trial of the Exercises and experienced in themselves their power and sweetness; who have been carefully trained to give them with skill and knowledge, who have read the book through and devoted to it lengthy and mature reflection, and keep on reading it frequently and always have it at hand; who seek advice of other experienced men; men in a word who strive with all their might to make the Exercises thoroughly their own."

Cardinal Wiseman appears to have understood all this fully; if every Director could be like him, the fruits of the yearly retreats would be far more copious than they are now at times. He not only expresses the highest appreciation of their value, but he also explains how necessary it is that the plan of their saintly author be faithfully and closely followed if they are to produce abundant fruit. He says of them in his preface to a translation of the Spiritual Exercises: "It is a plan by a master-mind (unless we admit

a higher solution), capable of grappling with perhaps the most arduous and complicated task, and, without overlooking a difficulty, and apparently without proportionate means, confident of success." The higher solution which he suggests, the direct aid of Divine assistance, is believed in by many; and it becomes the more probable if we remember that St. Ignatius wrote the book of the Exercises before he had performed any studies in theology or philosophy, or acquired what may be called an education, when he was but a recent convert from a life of worldliness, a mere child in the experiences of the spiritual life.

Further on, Cardinal Wiseman writes: "The form and distribution of the Exercises must be strictly kept, and no anticipation nor inversion must be permitted. It is impossible to make the slightest change in this respect without injury. Gladly would I enter fully into this subject, and show the admirable and beautiful chain-work which connects all the Exercises or meditations from the first to the last—connects them as clearly and as intimately as any series of sound mathematical propositions can be connected. But it would take a long essay to do justice to this matter. It is, however, to this logical and argumentative arrangement that the Exercises, in great measure, owe their certainty of result. The mind may struggle against the first axiom, or rather demonstrable truth, in the series; but once satisfied of this, resistance is useless, as unreasonable; the next consequence is inevitable, conclusion follows conclusion, and the triumph is complete. The passions may entrench themselves at each step behind new works, but each position carried is a point of successful attack upon the next, and grace at length wins their very citadel. Many is the fool who has entered into a retreat to scoff, and remained to pray."

But when the retreat is given by those who are imperfectly versed in the matter, and who perhaps fail to appreciate both its excellence and its difficulties, we need not be surprised if mistakes are made which considerably lessen the fruits of the Exercises. Yet it is very evident that the clergy should get, on so important an occasion as the annual retreat, the ablest Directors that can be had. The sacrifices made by the Reverend gentlemen who assemble from all parts of the diocese, often travelling one hundred, or two or even three hundred miles for the purpose, leaving their

parishioners unattended for an entire week, going to more pecuniary expenses than some of them can well afford; the unavoidable inconveniences they are sometimes subjected to, and which Father Mac has not exaggerated;—all this is willingly borne in the hope of reaping from it an abundant spiritual harvest. Such hope will not be disappointed if the retreat is properly performed.

The fruits of a good retreat are rich and varied: the fervor of the priestly life for the coming year is more dependent on the annual retreat than on any other preparation; the retreat secures the personal virtue of the pastor and the care he will take of his church, his school, his sodalities, and his entire flock. His assiduity in the confessional and in visits to the sick; his patience with sinners, and his zeal in the instruction of neophytes; his fidelity and piety in offering the daily Sacrifice of the Mass, saying the Divine Office, performing his daily meditation and examination of conscience are usually proportionate to the fervor with which he has made his annual retreat. The Spiritual Exercises provide for a thorough purification of the heart; and what good housekeeper would do without a thorough house-cleaning at least once a year? The retreat is the plowing of the spiritual field and the sowing of a new crop of holy resolutions.

Of course, a retreat may be given in less perfect ways than is desirable and yet accomplish some valuable results; but in view of the importance of the matter no one will doubt that it should be given in the best possible way. Now it cannot be reasonably expected that, of the Directors who depart from the plan of St. Ignatius, many will be such geniuses or such saints as to improve on the Exercises by their novel experiments. The charm of novelty might be highly appreciated, if the Rev. Clergy had assembled to be entertained rather than solidly benefited. Whatever pleasure they may feel in meeting their friends and brethren in the sacred ministry, the companions of their youth, whom perhaps they have not seen for many months or years, true priests desire and ought to desire, above all things to make a good retreat. And if there should be among the exercitants one or more who have no such desire, these above all need to be aroused from the state of lukewarmness, which is a dangerous state for a priest to be in. To these the Spirit of God wishes to speak as He did of

yore to the Angel of the Church of Laodicea, to whom He said: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of My mouth. Such as I love I rebuke and chastise. Be zealous, therefore, and do penance. Behold I stand at the gate and knock. If any man shall hear My voice, and open to Me the door, I will come in to him, and sup with him and he with Me," etc. (Apoc. 3.)

Every one who ministers at the sacred altars must have a heart as pure as the clean linen he uses during the Holy Sacrifice; his soul should be as stainless as his chasuble and stole, as bright as the golden chalice and ciborium; for there is nothing in the Church that is dearer to the Heart of Jesus than His consecrated ministers. But no priest could remain holy and fervent for years without frequent renovation of spirit; and for this purpose the retreat is a most efficient and almost indispensable provision. Therefore our archbishops and bishops, following in the footsteps of St. Charles Borromeo, provide so solicitously, year after year, for the diocesan retreat.

The Bishop of Bishops himself, the Supreme Pontiff, has, not long since, given a bright example of his earnestness to promote the sanctification of his own clergy in this manner. Though weakened by his extraordinary age, he wished, on the occasion of the Holy Year, to attend in person the retreat which he desired to be given in his own palace. An eye-witness speaks thus of the arrangements: "The Exercises were given at the express command of His Holiness, who, I have been assured, himself crushed all the objections thereto; and they were given in the Vatican for the convenience of the Cardinals, Prelates, and Ecclesiastics of the Palace, that they might better prepare themselves for the Holy Year. For this purpose, His Excellency, the Majordomo of His Holiness, invited the Roman Provincial of the Society of Jesus to send two of his Fathers to give the Spiritual Exercises of St. Ignatius at the Vatican.

"As the advanced age of the venerable nonagenarian made the frequent descent to the Pauline Chapel troublesome for him, it was arranged, with his consent, to have the Exercises in the 'Sala del Trono,' adjoining his apartments. On the platform of

the throne a neat altar without a tabernacle was erected. On the gospel side and on the predella a small table with a crucifix was placed for the preachers. With this slight change, the Holy Father was able to attend all the meditations and conferences, except the conference at three o'clock, when he felt the absolute need of repose. . . . I will not give a list of the subjects treated, since they were substantially those of the Book of the Exercises, and given in the usual order, as far as the limit of time and the character of the distinguished audience allowed. Father Remer, S.J., who had charge of the meditations, gave the opening and closing exercises. He explained during half an hour, with much force of reasoning and with abundant quotations from the Holy Scriptures, meditations on the end of man, the malice of sin, the four last things, and some mysteries of the life and passion of Christ. He was not a little encouraged, on finishing the first meditation, to meet His Holiness as he was leaving the hall, and to hear from his august lips, among other things, the following words: 'Very good! First rate! We have found your words very suitable to benefit our souls; which is the end for which we are all following the Exercises.'"

At the end of the retreat, the Pope called the two Directors into his private apartments, where he conversed with them for an entire hour. He spoke of the Exercises, recognizing in the method of St. Ignatius the most efficacious instrument of sanctification, especially for the clergy. "Would," he added, "that two or three hundred of my Prelates could have heard you." He called to mind how, when a young man, he went through the Exercises in the houses of the Society of Jesus, especially at San Eusebio, and spoke in high praise of the Father Director at that time, adding that he still had the notes he had taken of the more striking and useful matter of the meditations.

St. Ignatius insists earnestly on the necessity of recollection, and the exclusion of all needless causes of distraction during the retreat. This is the very meaning of the word "retreat." He enumerates the principal advantages usually resulting for the exercitant from this temporary solitude, as follows: "The first, that by the exclusion of his friends and acquaintances, and of affairs less well ordered for the service of God, he attains before

God no small merit. The second, that, in a retreat of this kind his intellect is less drawn in different directions than usual, and his whole thought is collected and centered on one purpose, namely to obey God his Creator, and consult the salvation of his soul; and thus he can use his natural powers in a freer and more unencumbered way in seeking what he so much desires. The third, the more the soul finds herself separate and solitary, the fitter she renders herself for seeking and finding her Creator and Lord; and the nearer she approaches to Him, the better she is disposed to receive the gifts of the Divine Goodness."

There may be in given cases reasons for allowing certain hours of conversation every day of the retreat, for instance an hour after dinner and one after supper. Whether this should be done or not on a particular occasion is usually best decided by the Rt. Rev. Bishop; he is apt to know his clergy and their circumstances most fully; he is well qualified to form a prudent judgment in a matter so conducive to the good of his entire flock; and he has the special light from Heaven, the grace of vocation, for the government of the diocese entrusted to him by the Divine Spirit.

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"THE EXPERIENCES OF A COUNTRY CURÉ."

WHILE every phase and aspect of royalty, every remote corner in the home-life of contemporary celebrity, has been explored, expatiated on, illustrated and commented, to glut the insatiable curiosity of what is called (save the mark!) the *reading* public of the twentieth century; while author, actor, miner, artisan, the prince in his castle, the servant in her kitchen, have been interviewed, criticised, paragraphed with sickening iteration and still more vulgar adulation, there still remains a certain number of very typical lives, with whose outlines the world is more or less unfamiliar.

The clever and vivid pen of the author of *My New Curate*

and of *Luke Delmege*, has filled up one of these canvasses, in his portrait of the Irish priest—as he was, and as he is to-day; and none of his readers can now plead ignorance of the daily life, the aims and objects, the surroundings and aspirations, of that great body of men who for centuries past may be more truly said to have *ruled Ireland* than ever did its Saxon conquerors.

But the Irish priest, to an Irish family, is as one of themselves. They know all about him. His college life, indeed, withdrew him for a space from them, so that he returns, like young Luke Delmege, full of new, high aspirations, of academic definitions and philosophic platitudes; but he soon settles down to parish life, and his own, thank God! is as simple and open as the day. At home in cottage and castle alike, his place ever ready at lordly board or by the farmer's chimney corner, friend of the poor, counsellor of the young, comforter of the aged, the *soggarth aroon* can scarce feel cut off from all the most human springs of existence.

But—cross the strip of channel to the next Catholic country, fair France, and a very different atmosphere is at once apparent. Who among us, having sojourned for a time in *French* France, the France of her own people, not the Riviera or seacoast peopled by foreigners—who among us has not felt and learned (did he care to do so) the subtile, intangible barrier which fences around those quiet, black-robed men, who pace so tranquilly up and down their churches, sit so patiently hour by hour within their confessionals, respond so courteously to every appeal, yet all the time with a look in their eyes, half questioning, half defiant, as though apologizing for their presence or expecting to be entrapped unawares?

It is difficult to account for the fact that so profoundly and intensely Catholic a country as France has been, until the third Republic sapped her faith—a country which has merited the appellation of Eldest Daughter of the Church; which has been the pioneer of religion and civilization alike beyond the seas; whose sons have been chief among missionaries in distant countries; and whose Religious watered many a land of darkness with their blood in martyrdom—should yet bear inner tokens of a deep-rooted hostility between her priests and her people. They

have been so pious, so blameless, so faithful, these priests of France, from the old troupes of penniless *emigrés* a century ago, to whom the Catholic England owes so much, down to our own day; and yet—they have lost their hold upon the people.

A certain clever and entertaining writer in French Catholic reviews and elsewhere—he signs himself *Yves le Querdec*—has given us, not many years since, what is probably a more or less fancy picture of the life and experiences of a good Republican country curé, which presents a vivid picture of the social and political difficulties lying in wait for many a newly appointed village priest in the France of to-day; and his hero is made to demonstrate to perfection, what so many of the Church's enemies have essayed to disprove, how a good parish priest can at the same time remain a loyal Republican. The picture is perhaps too artificial a one to evoke keen sympathy, though throwing many a sidelight on the daily life of those whom it depicts; and it is probably written rather with the object of showing the young priests of France how to reconcile the ofttimes conflicting claims of Church and State, than to exhibit their difficulties to the outside world.

But about the time that the *Lettres d'un Curé de Campagne* were appearing, month by month, in the pages of a French ecclesiastical review, and long before *My New Curate* had delighted the English-reading world, the present writer came by chance, among a number of dingy, half-forgotten volumes in a Swiss circulating library, upon a quaint little volume purporting to be the autobiography—or rather the experiences of a year—of a country curé.

He was evidently a man of some distinction in the literary world, and had begun his more adventurous career amid the strange and stormy scenes of the ill-fated Emperor Maximilian's brief reign in Mexico. Our travelled abbé, with the accumulated literary *impedimenta* of some twenty-five volumes of MSS., on many subjects, and an already varied experience as, "by turns military chaplain, historian, journalist, ethnologist," etc., etc., had formed part of that famous "clerical cabinet" which one fears had contributed in no small measure to the unpopularity of the well-meaning but feeble ruler whom French bayonets had placed upon

the throne; and while their unfortunate chief expiated his own weakness upon the Cerro de las Campanas (and on the self-same spot where a month before he had made his last stand), his ministers found themselves swept aside like unconsidered and forgotten trifles floating on the waves, amid the chaos of a great shipwreck.

Poor Maximilian! Incapable ruler, abandoned from without, betrayed from within, yet ever, as a recent American writer has expressed it, "the well-bred gentleman, who, aware of his failure, was ready to stand by it and to pay the extreme penalty of his errors." Was ever more pathetic embodiment of the old, significant maxim, *noblesse oblige!* "Before the figure of Maximilian of Austria, from the time when he took command of his little army, and resolved to stand for better or for worse by those who had remained faithful to his fallen fortunes, all true-hearted men must bow with respect. From this time forth his words and acts were noble; and in his attitude at this supreme moment, his incapacity as a chief executive, his moral and intellectual limitations as a man, are overlooked. We forget that he was no leader when we see how well he could die."

The subject of these pages, with others, returned "sadder but wiser men" to their native land; he, at least, beginning, as he confesses, to feel the necessity for leading a more priestly and less worldly life, yet fain to accept, as "compensation," from the Ministre de l'Interieur, a post as examiner of political and religious pamphlets destined for sale by colportage—a government post of some responsibility. This, however, he looked on as a mere provisional affair, having won the joint promise of a Cardinal and an Archbishop (Mgr. Darboy) that the first vacant Canonry of St. Denys, bringing all that learned leisure and religious seclusion for which he longed, should be his. Somehow, as not infrequently happens in such cases, each rare vacancy, as it occurred, was filled up—by Court favor; and the priestly journalist, who made by his pen, so he assures us, something like 10,000 francs a year, remained a journalist and nothing more. Another hope was of an appointment as chaplain to Isabella II of Spain, the Queen Mother, Christine, being a personal friend of his; but "sovereigns are rarely the masters, even over their own palaces," and his Spanish post

remained *château en Espagne!* Later on, another of his friends, a Spanish grandee, proposed his name as tutor to the royal heir, afterwards Alfonso XII; but a *Frenchman* was not permitted the coveted honor.

So he went on writing his by-work, "The Philosophy of History," and awaiting a post where he could be priest as well as writer. "A military chaplaincy would have pleased me well enough," he tells us, "and I had already gone through several campaigns in that capacity; but if, under the Empire, the army was somewhat like a head without a body, under the Republic it had became a body without a head! Moreover, it was impossible to do soldiers any serious good in the ever-moving kaleidoscope of the present barrack system, . . . and one could not but foresee that military chaplaincies would soon be suppressed altogether."

He then went to England to see Lord Granville, whom he had known formerly, and by the aid of whose influence he hoped to secure a permanent post; and, having lately published a little book *in English*, called "Travels in the Great Deserts," tells us that he was "feted and flattered in London society, and presented, side by side with Livingstone and du Chaillu, to the representatives of the Royal Geographical Society at one of their meetings." But Lord Granville, while receiving him with "that perfect courtesy of an English gentleman, whom Montalembert ranked above all the gentlemen of the universe," was unable to place a Frenchman and a priest; so he went southwards to the Riviera, and became attached as English, Spanish, and Italian confessor to a well-known church at Nice.

Here he exercised his ministry among the "strangers" of that season, especially exerting himself on behalf of the American sailors of the fleet anchored off Villefranche, whom he prepared for their Easter duties; and some two hundred of them received their Paschal communion from his hands. The grateful Americans would fain have made him their permanent chaplain, and offered him a present of 5,000 francs, both of which offers he declined, from some mistaken delicacy, which left him at the end of the season the poorer by his whole experiences of that winter, the good *curé* who employed him not having deemed it necessary to offer

him any emolument. During the summer he went to Geneva to ask employment from the confessor-bishop of that unacknowledged see; Monseigneur Mermillod sent him to Vevey, and the priest there, on to the Rhone Valley; amid which wanderings he perforce learned the bitter lesson, "how difficult it is for a missionary, even if burdened with two kilos weight of decorations, titles, brevets, and diplomas from chancellors and learned Societies, to find a position."

In despair, he went to the Grande Chartreuse, resolved to take the habit; but, alas, "one cannot make oneself into a Carthusian whenever one likes!" and here also his prayer for admittance was refused.

After two years spent in Rome, he returned to Paris to publish his now completed book; and then, his thoughts turning once more to a definitely ecclesiastical way of life, and being too old, or at least too weak in health for foreign missions, he resolved to become, what must have felt somewhat like social extinction, a humble parish priest, "*un curé de campagne.*"

Even this obscure post seemed difficult of attainment; but at length, after many months, a diocese was found, whose bishop had not *too many candidates* for his incumbencies, and the little village of Montagnat-le-reconduit became his first parish. "Montagnat-the-brought-back," as the name runs, was a picturesquely-situated but somewhat desolate spot among the Jura mountains; and its quaint name was derived, as the newcomer learned in his first chat with one of its inhabitants, from an odd little incident in its former history. It seems that at some earlier period the villagers, fancying the mountain-side a better site for their village than the hollow where their ancestral homes nestled side by side, snugly enough but "in a hole," as they discontentedly remarked, transported their entire village bodily to the chosen spot, and having duly installed themselves there, made the startling discovery that they had no water! In vain were wells dug here and there; the stony rock refused to yield any moisture; and the disconcerted villagers were forced to return ignominiously to their former valley.

Although such unpracticality seems hardly credible, we recollect an instance within our own experience, of a palatial building, constructed on English lines, by an English architect in France,

where not until the building was completed and let, was it discovered that the same defect obtained. A foundation of rock, an imposing and loftily-situated building, and—no water obtainable, save at such expenditure of mechanical leverage as made that "desirable residence" a thing practically useless. Àpropos of the removed village, our author tells another story, too, of how, in his youth, the municipality of a certain commune, having decided on the construction of a new cemetery, much time and money was expended upon a great circle of wall round the selected space. The walls were finished, a priest duly consecrated the ground, and a baker dying just at the right moment, his body was to inaugurate the enclosure. The grave-digger set to work, . . . tried here, tried there, for about two hours, but not a sod could he turn! The cemetery was one vast expanse of rock . . . . and the baker's funeral, with all succeeding ones, sorrowfully wended their way down to the old graveyard of their forefathers.

So, one wet, dreary evening in Passion week, the very heart of winter in those mountainous regions, the inhabitants of Montagnat-le-reconduit were made aware, by the time-honored cries of "hue! houp!!" with which the peasant mule-drive at once encourages and threatens his patient if plodding beast, that their new curé was approaching his future domain. Enthroned upon a huge sack of potatoes within a springless cart, drawn by a peculiarly vicious and eccentric mule, "whose filthy tail lashed alternately his own heaving flanks and my face," as its victim wrote later, and led by a lively, but rarely sober miller, who had offered to convey the somewhat disheartened stranger to his destination, the weary traveller, with aching bones and stiffened limbs, essayed in vain to alight from his purgatorial seat, and "bruised and sore from head to foot, especially at the parts equally distant from both," was fain to be lifted down by the brawny arms of some among his parishioners, and introduced into the bare walls and chill darkness of an empty house. Other carts, filled with furniture and packing cases, followed; and "installing furniture, unpacking boxes, putting up beds, by the light of a feeble candle, under snow and rain," was found, though necessary, "an occupation entirely devoid of charm." A grumpsy woman came in, and,

in the tone of one throwing a bone to a dog, growled out, "If you like to come and sup with us, soup is ready!" seeming at the same time to add mentally "I hope you won't!" to which spoken and unspoken remarks the weary curé returned a polite refusal, and sat down to some bread and cheese with his servant, or rather "housekeeper," as the English phrase runs. To one accustomed to the luxurious profusion of the tropics, to the graceful, unkissed shores of Mediterranean lands, or the prolific forests beside the Pacific, such welcome must have seemed cold indeed; and harsh the blurred, snow-driven outlines of his new home.

His first experience among his people seems to have been, that he was looked upon by them as an outsider, and almost doubly so. All over France, from north to south, in provinces where they still remember with pride their independent days, as in towns which cling to their old traditions, and which, perhaps, have in the course of events passed from one nation to another by political systems of exchange and barter, every individual not born within sound of its bells is, to its inhabitants, a "stranger." The officers in their garrisons, the officials in their places, the priest and doctor who minister to their needs, are yet, if not one of themselves, looked upon with coldness, if not with mistrust. Strangely enough, too, according to our author, the very clergy themselves share the same feeling. "When a French priest meets a confrère whom he does not know, he looks him all over, to begin with; then he considers his sacerdotal character, and then—he thaws gradually into cordiality." We have ourselves remarked and commented on the strange veil of suspicious reserve, so to speak, in which the French priest of to-day appears to wrap himself; as when wandering on country walks, or even staying in some small town or country resort, one meets or calls upon "the priest," expectant of welcoming words to a stranger, and a Catholic, ready to show himself "clerically" inclined. Does he take one for a government spy, or a Freemason? you wonder, as you bow adieu to the sphinx-like soutane.

Our new *curé's* first essay was to make the acquaintance of his parishioners; and he accordingly set out to visit the more or less scattered "proprietaires" or peasant landowners belonging to his flock; until finding no one ever at home (for they were one

and all at work in the fields), he perforce put off this duty and turned to the consideration of a more personal point—that of food supply.

When we remember that some eighty or eighty-five per cent. of the French priesthood are drawn from the ranks of *les petits cultivateurs*, or peasant proprietors, we may naturally conclude that they possess neither private fortune nor family expectations.

They have been educated a little above the parental station at the nearest diocesan seminary, either on the joint earnings of father and mother, who save and work with proud diligence to produce the 450 francs yearly which, with some rough clothing and certain small extras, are the usual fee at these colleges; or, failing this, are paid for out of a diocesan fund for the supply of the priesthood. With tastes somewhat refined by education, and a knowledge that the *soutane* of a priest must not be dishonored either by menial work or by too familiar an association with those who by birth are his equals, by the easy camaraderie of the café, or the flippancy of sport or pastime, with every desire to fulfil his life-work and to exercise his ministry worthily, the newly-fledged priest finds himself launched upon a lonely life, and one full of privations.

The usual stipend of a country curé is something under a 1,000 francs, mostly about 900, and on this sum he has to keep house, support himself and a servant, pay taxes, improve his church, give alms, and entertain an occasional visitor.[1] Our author calculates that 600 francs of this must be set aside for wood, wine, the baker, and his servant's wages, leaving only 83 centimes per day (less than two cents) to pay heavy taxes, provide food other than bread for two persons, dress, lights, give alms, pay necessary subscriptions, and entertain guests! He adds that *it is said* that in some parishes the inhabitants make annual presents to their curé, of poultry, eggs, or vegetables, but that *he has never known of such cases*. In some villages, however, a more humiliating proceeding is customary. The village curé goes round from house to house, accompanied by his sacristan and the village mayor, the former bearing an empty sack, into which each householder is invited to

[1] The French clergy have Napoleon I to thank for this parsimonious stipend, fixed at that sum by the terms of the Concordat.

throw a handful of corn, or, in its place, the price of it, given, not to the curé himself, but to the mayor for him.

In the wine provinces, a donation of wine, or of grapes, is supposed to replace this wheat-tithe; àpropos of which he relates an amusing, though ignoble anecdote, as follows: In a certain village in Burgundy, some of the local *proprietaires*, who were also members of the municipal council, by way of being staunch supporters of their curé were accustomed to bring him each year a measure of wine of the preceding vintage. On one occasion, one of these worthies, in a fit of parsimony, grudging his good wine, yet not daring to refuse his usual gift, was struck with what seemed to him a bright idea. The seven chief men of the village were wont to repair together to the curé's cellar, on a certain day, each armed with a measure or watering pot full of wine from their stores, and one after another poured the contents of his measure into an empty barrel set ready to receive the donation. The individual in question, on economy bent, brought, instead of wine, a measure filled with water, saying to himself as he did so, that even should the presence of water in the wine be detected—as undoubtedly would be the case, in that land where every man and boy is a connoisseur as to purity and unity of grape, versed in all the mysteries of first and second shot, coloring, quality and age of wine, and the rest—none could identify the actual culprit. When the barrel had been duly replenished, the curé was called, and invited to taste his present. The tap was turned—the seven standing round—but lo! *a stream of clear water ran out!* The whole seven had acted on the same idea, each trusting to remain undiscovered. The priest, though doubtless mortified, rose to the occasion. "Well, well, my friends," he remarked, "so you see that no wine flows from this barrel! Do you see, it is a little joke that I am playing on you. At the marriage of Cana, our Lord changed water into wine; I have changed your wine into water—to amuse you! However, since you do not appreciate the joke, let us take a glass of wine from another barrel to console us!"

Knowing that his slender income, even supplemented, as it was in his case, by a certain amount of private fortune, would prove insufficient for the claims made upon it, our curé bethought himself of the various means by which his brother priests here and

there were able to supplement their salaries. He would raise vegetables, and keep fowls.

"Planting potatoes and sowing carrots and cabbage seem easy tasks," he tells us, "but what was less easy, for me at all events, was digging and preparing the ground beforehand. Being more at home with the pen than with the spade, at the end of the first hour my hands were covered with blisters. I found, too, that my elegant Parisian boots became speedily reduced to tatters by the stones and rocky paths on which I had to tread; so for my gardening operations I took to wearing *sabots*, that is, wooden-soled country boots. Never having worn such things before, I slipped about in the most agonizing manner, risking every moment the spraining of my ankles or the breaking of my neck. 'You should put nails in your boots, M. le Curé,' remarked a peasant to me; and I did so, only to find that my propensity for slipping was exchanged for a still worse habit of falling backwards unawares. Having nearly succeeded in killing myself about ten times a day, I had to give up the use of *sabots*, except on rare occasions.

"My agricultural efforts not meeting with success, I turned to rabbit-breeding; with the more zest that as, in the remote village where my lot had been cast, meat was only procurable once a week (the postman brought it on Saturdays!), and that my unfortunately delicate stomach could not stand a continual diet of fat bacon, upon which the rest of the villagers lived and throve, I began to look hopefully forward to the prospect of an occasional rabbit. Accordingly I procured some pairs, provided them with suitable food (the 'thyme and sweet herbs' which La Fontaine assures us these animals relish most), and awaited the result. Very soon, to my great satisfaction, I beheld several litters of young ones; but —La Fontaine had failed to inform me that, besides herbs, these interesting quadrupeds are fond of eating—one another! My young ones took to disappearing mysteriously, one after another, and it was not until some time had elapsed, that I discovered that the bucks devour their own young ones. Eventually, and before this fact in natural history had dawned upon me, I was left with my original pairs, which in despair, I ate too!

"Hearing of my disappointment, a brother priest sent me some pigeons to replace the rabbits. They bred also, but the rats

ate all their young. The same kind friend then sent me a handsome white cock and hen, who ate my corn in the most satisfactory manner, but gave me nothing in return; while a brood of young chickens, with their foster-mother, which I bought as a further experiment, ate, chirped, ran about, amused me much in watching them and in studying their ways, but destroyed my garden so thoroughly that I was obliged to shut them up, after which the cost of their food made the few fresh eggs I obtained from them represent an almost fabulous sum. Alas! I had never dreamed in coming to Montagnat that it was so difficult, in the country, to live on the products of the country!

"But more experience awaited me! The bit of ground attached to the presbytery boasted some ten or twelve walnut trees, which were, like vineyards, supposed to be a source of income to its inhabitant, especially in the 'good years' when they bore well; by no means always the case. The first autumn of my experiences, however, was a splendid one for the fruit; and I appealed to one of my parishioners to know what was to be done with it. 'You must make nut oil,' he replied (the *huile de noix*, which in some parts of France is used instead of, and even preferred to, the olive oil of the South).

"'I cannot bear it, it turns my stomach,' I replied.

"'Then sell the nuts.'

"As before selling a bear-skin you must kill your bear, so before selling the nuts they have to be gathered. Some neighbors beat the trees and gathered the fruit for me, in consideration of the sum of six francs—teaching me that in the country one pays dearer than in town for a slight service (in my next parish, indeed, one of my neighbors asked five francs for cutting down about two francs' worth of wood!); and, this done, I found that I had about fifty measures of walnuts to sell. A peasant at once offered me two francs a measure for them, and before accepting I went off to consult my former adviser. He answered me that I ought to get at least three, so I put on a most knowing air and returned to the would-be purchaser.

"'I want three francs a measure.'

"'No, that's too dear!'

"'Never mind, then, I will keep them.'

"He was offering me a very fair price for them, if I had but known, for the nuts were still unshelled. No second offer came, and my nuts began to rot. My kind adviser then informed me that I must shell them, stir them about constantly, and dry them in the sun. In the sun! The sun of the Jura, in winter!! A rarity which one would pay to get a sight of, like a curiosity at a fair! Not to speak of the fact that when one has one's Mass to say, prayers and catechisms to give, the daily office to recite, sermons and studies to prepare, visits and sick-calls to make, one has neither time nor inclination to stand over fifty measures of walnuts, stirring, airing, drying, repacking, every day! At the end of the first week I would have given them all for half of what had been offered me. I had two friends staying with me at the time, and we agreed that, the sun failing to appear, we must dry them in the bread-oven; so we set to work! Heating a bread-oven, when one has never seen such a thing before, as was our case, is by no means so simple an operation as it might seem. We burned about ten faggots of wood in our effort to heat the oven, and, in fact, nearly burned the house down; and we were going on with the performance, when someone charitably told us that it was hot enough. And so it was! Our first batch of nuts was speedily reduced to charcoal. . . . I gave up in despair, and finally my servant continued to sell what was left of the good ones at thirty *sous* the measure, while the greater part, burnt, rotten, or spoilt, served to heat my stove for some days afterwards."

So much for the would-be economies of every-day life. Failing in these, he was fain to fall back upon the dearly bought vegetables of his neighbors, the too frequent fat bacon or tasteless cabbage soup, and to study with half critical, half indulgent sadness the little world into which he had fallen.

His own daily life resolved itself into the following routine: "In winter as in summer I rose at about half-past four, to be in the church at five o'clock. My morning prayers and meditation, preparation for Mass, saying of Mass, thanksgiving and perhaps some confessions, brought me to half-past seven or eight o'clock. Then I took a cup of chocolate—most of my confrères took soup—and then catechizings, preparation of sermons, studies, and the breviary offices, occupied the rest of the morning. Towards

midday I took my lunch, called dinner by those who begin with soup, usually consisting of a dish of meat (when one has any!), a vegetable, a bit of cheese and some fruit, fresh or dry according to the season. Then visits to the church, to the sick, some spiritual reading, a glance at the newspaper or some useful book, and then breviary again. After the evening meal, consisting of soup, some remains of the midday meal, and the invariable cheese or fruit, a prayer in the church and some more reading finishes the evening. On Sundays and feasts, one passes almost the whole day in the church; and a little gardening, or a visit or two may occasionally diversify the monotony of the day."

The description of life in a country presbytery here given, would probably serve for that of many and many a parish priest throughout the length and breadth of France. Even in towns there can be but little social intercourse, for it is severely discouraged by those in authority, and the bishops warn their young seminarists against paying visits or forming acquaintances; probably not without reason, as English-speaking readers would scarcely credit the malevolent watchfulness which awaits their entry into clerical life, quick to imagine evil and to cry scandal. Any innocent hobby, too, or intellectual pursuit, can rarely be indulged in, from the poverty which renders new books, scientific instruments, or other costly materials, impossible luxuries. "A little music or archæology," our author tells us, "may perhaps be indulged in," or should there be some amiable parishioners with a taste for chess, billiards, or other games, some pleasant hours of recreation may be passed thus; but for the most part his mournful conclusion is, that "the *curé de campagne* is a mixture of missionary and cenobite, without the enthusiasms of the former, or the supernatural joys of the latter. His monotonous life has but one refuge—the Altar and his prayers."

None save they who live and move within the narrow circle of village life can know or even guess at its prevailing characteristics. In France, perhaps more than in any other country, Paris represents the nation in all its civilization, its refinement, its art, its intellect. To her, even more than to the English capital, are drawn those who ambition a hearing, a place in the world's life. The other towns are huge gatherings, centres if you will, of trade,

of commerce, of industry; Paris alone is the heart and the brain; while village life, in old times a peaceful, if uncultured human wilderness, has now become a series of small centres for half educated and wholly irreligious intrigue, each one ruled by its mayor and its schoolmaster, to the utter exclusion of the village priest. The villages may or may not be divided into several categories, but their principal divisions are the peasant mayor, the middle class mayor, and the gentleman mayor. The peasant mayor is usually a man eaten up with vanity over his position, who wastes a large amount of his time in strutting about, giving and taking drinks, and proclaiming his own importance. "One day," instances our author, "the mayor of Molain came to buy some beans from one of my parishioners, a grocer. 'Do you know,' uttered this worthy, as the beans were being weighed out before him; 'Do you know to whom you have the honor of speaking?'

"'No, Monsieur.'

"'Well, you have the honor of speaking to the Mayor of Molain!'" (an adjacent village).

This reminds us of a similar occurrence within our own experience. A certain English family, who had for some time rented a property belonging to a middle-class proprietor in the country, and had quite innocently left at the end of their lease without proffering the expected "tip" to the "garde champêtre" of the locality, received from the individual in question a letter which ran somewhat after this fashion:

> Monsieur le Garde Champêtre [in the largest copper-plate handwriting] has not heard from *le sieur* Palbot [expression meaning less than Monsieur] since his departure, although Monsieur le Garde Champêtre has watched and looked after his grounds from time to time, and Monsieur le Garde Champêtre is not accustomed to such neglect, etc., etc.

a production of inflated vanity and studied insolence, which was handed to the nearest magistrate by its recipient.

But to return to our country curé.

"When the peasant mayor is irreligious and bad—and no others are chosen nowadays, under the present Republic—he is simply a cankerworm or centre of corruption to the whole village,

and, of course, the open enemy of its curé. The middle class or bourgeois mayor is much the same in this respect, with the additional disadvantage of domineering over everything and everybody. The gentleman mayor is often an absentee, or else absorbed in hunting and other amusements, leaving his *adjoint* to administer the commune in his stead. When really in earnest, however, they surpass all the rest by their intelligent and devoted supervision of the villages under their sway; for in this as in all else, 'bon chien chasse de race.'"

One of the crosses of the village curé of the present day is the *fromagerie*, or *fruiterie*, as it is called in village parlance; a somewhat curious arrangement, common to all cheese-making districts in France and Switzerland. Each village, or group of villages, possesses a building arranged for cheese-making and for the reception of large quantities of milk, called the *fruiterie*. The villagers, almost without exception, who possess one or more cows, enter into a yearly agreement with their *fruiterie* to supply a specified number of quarts of milk per day to it, and each family in rotation takes the entire milk-supply for one day, and makes it into butter or cheese on the spot. A man in charge, called the *fromager*, keeps the place clean and in order, arranges for the sale and expedition of butter and cheese, and generally manages everything. He is quite a personage among the villagers, who use their *fromagerie* as a kind of club, meeting there of an evening to play cards, smoke, talk, and discuss politics of a more or less liberal tinge, anti-religious as are all resorts and haunts of officialism in the France of to-day. Needless to say, the village curé is anything but a *persona grata* among these rural critics; while from the practical point of view, strangers and housekeepers in general find the existence of these milk depôts the cause of no small inconvenience at times, an extra quart of milk being as difficult to obtain as if in the wilds of Arabia; for the numerous cow-keepers have bound themselves to supply no milk to private families, under penalty of forfeiting their rights in the *fruiterie*.

The village schoolmaster, again, is almost invariably the enemy, open or unavowed, of the curé; and acts as secretary and adviser, almost as a matter of course, to *M. le Maire*, whose ignor-

ance or inefficiency is often thus supplied for by a thoroughgoing representative of republicanism *and of infidelity*.

"Before becoming a curé," writes our author, "I held a favorable opinion of village schoolmasters, based, it must be confessed, upon my absolute want of knowledge; but when I came to know them, I found them uncivil, badly brought up, uninstructed to the last extent, and surprisingly narrow-minded. During the year which I spent at Montagnat-le-reconduit, three schoolmasters in succession filled that post. The first was a drunkard, who spent most of his time in wandering from house to house getting drinks everywhere; the second was deaf and commonplace; the third, revoltingly rude in his behavior; his inspector assured me that he was mad."

As to religion, our author asserts that any honest and respectable schoolmaster who dared show himself openly to be a Christian would get into disgrace with his superiors, a fact corroborated by our own experience in the village guarded by Monsieur le Garde Champêtre already referred to, where the postmaster's wife assured us that her husband, though religious at heart, would lose his place at once did he venture to show himself in any place of worship. Whether the action of the government would be so or not, the people believe it to be thus, and their habitual attitude may be exemplified by the fact that in the same village to which we refer, out of a population of some fourteen hundred, only two (we believe) among the men of the place performed their Easter duties.

Officialism is the bane of the France of to-day. "It is a sad thing to have to confess," writes our curé, "but I fear we (the clergy) have become, without knowing it, religious functionaries instead of apostles. We have become, since the Republic, a *nation of tremblers*. The President trembles for his ministry, the ministry tremble for their portfolios, senators and deputies tremble before their electors, the householder for his property, the clerk for his place, the taxpayer for his pocket, the poor for his bread."

Does this definition throw any light on the attitude of France —Catholic France—during the recent evictions of religious?

But to return to "our village." A certain French writer has said that "he did not like England because there were too many

English there," and our curé quotes this saying in support of his discovery that there were "so many peasants" in the country! True, he was familiar with the type of laboring class as seen in "Italy, Germany, Switzerland, Belgium, England, Ireland, Spain, and America," but this very extensive experience soon convinced him that "the peasant, as he exists in France, morally and physically, is nowhere of the same type." He proceeds to show that "in both hemispheres the Anglo-Saxon peasant is a man like any other man, only a man who lives in the country and works the ground instead of living in a town and pursuing some other avocation. There is nothing in his outward appearance to distinguish him from any town workman. Naturally, he does not wear gloves while he is digging, but his manners are about the same as those of his town brethren. The peasants belonging to the Latin races, on the other hand, are distinguished by their greater gaiety and less energy over their work; less cleanliness in their garments, but more coquetry, or in other words, more regard for appearances, than have the Saxon races. His good qualities are attractive, and his very failings are not so gross as are those of other countrymen. But on coming for the first time in contact with our own peasantry, I found myself as it were in an unknown land."

The result of his observations in this unknown land is anything but flattering to the agricultural population of France, and did the verdict fall from any other pen than that of a Frenchman, we might deem it somewhat harsh; coming, as it does, from an experienced observer of human nature in many lands, we can but accept its justice and lament its truth.

"The peasant of the Jura," he says, "and, indeed, of all modern France, is ignorant, narrow-minded, obstinate, and above all, eaten up with pride." This latter qualification, in truth, seems at first sight scarcely applicable to the heavy, stolid, semi-brutish nature of the *petit cultivateur* of the centre of France, and, indeed, "I asked myself where pride could find a place to instal itself in such beings." However, our curé maintains that "obstinacy, which is the distinguishing mark of the peasant, is but pride in disguise, showing itself in an over-confidence in his own worth and a profound mistrust of the powers of others."

The passionate love of the peasant for "his field," his "little bit of land," as the Irishman would call it, is well known and even excusable, taking its rise, as it does, in the sense of hardships suffered and toil expended over their acquisition. It would be almost admirable, did it not bring with it a sordid avarice and still more painful callousness of nature, which shows itself too often in their domestic relations.

Thus, "when illness falls on one member of the family, less haste is made to seek medical aid than would be the case were a cow or pig in question; the rest of the family groan, not over the sufferings of the sick one, but over his enforced illness. They lament, audibly, the time he is losing, or which they are losing in ministering to him, the money he ceases to earn, or that which they are forced to spend on food or medicine; and if he be gravely sick, he will do well, they tell one another, to depart this life without delay!" while, in the village from which our author gathered these dreary experiences, the village mayor habitually permitted burial of the dead before the twenty-four hours' delay prescribed by French law; so impatient were the mourners (?) to put away the poor clay which cumbered the ground.

One can, perhaps, scarcely wonder that among a population so little removed in nobility of sentiment from the brutes which share their roof-shelter, slight regard should be paid to the sacredness of a promise. Yet it shocks one to hear how "all classes of society profess for their own solemn words the profoundest disdain or at least disregard." To promise, and break their word, is the commonest thing possible among them; while they habitually praise to their face those whom they backbite in private; and gossips, tittle-tattle and scandal are rife from one end of the village to the other. They are eloquent in complaint, if in naught else; and grumble at the dry weather, grumble at the rain, grumble at the harvests, grumble at their neighbors; in fact, as the Breton proverb has it, "When it rains every day it is too much; when it rains every other day it is not enough!"

But now we must leave our country curé in the midst of his flock; a pathetic, patient, heroic figure, as his interpreter has shown him to be.

"Sometimes grave, sometimes gay, he is in harmony with

none of those about him, noble or peasant; yet alone, and bitterly alone as his life must ever be, it is rare to find aught save serenity and patient content upon his rugged features."

The children of his parish, instead of running to him as to a father, are too often threatened with him as an object of terror; while their parents look on him with scarcely veiled aversion, and receive him under their roof grudgingly and with restraint. His very words are listened to with suspicion, and his most innocent actions commented on with "the fierce malevolence" of village gossip. In fine, "he knows neither how he lives nor how he dies; —and how define that life, so laborious, so obscure, so devoted, so despised, passed in doing good, and in receiving—what? Evil from some, indifference from others, gratitude from none."

If indeed these things be so, one may well ask, in view of the present religious and political situation in France, "If these things are done in the green tree, what shall be done in the dry?"

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VOTIVE MASSES.

PART III.

RATIONE OBJECTI.

1.—Under this title votive Masses are divided into:

I. Masses of (*a*) Saints and (*b*) Mysteries, whose feasts are celebrated during the year;

II. Masses found at the end of the Missal after the *Commune Sanctorum;*

III. Masses for Various Purposes.

I.—(*a*) SAINTS.

2.—A votive Mass can be celebrated in honor of those saints:

(*a*) Whose names are found in the Roman Martyrology[1] or in the Martyrologies of Religious Orders;

[1] S.R.C., June 30, 1896, n. 3922, III, 1.

(*b*) In the *Ordos* or Directories of Dioceses and Religious Orders;

(*c*) Who from any authentic document are known to be canonized, and in whose honor Mass has been celebrated *ab immemorabili tempore*.[2]

Note.—The document must be *authentic*. It is not enough to find them enrolled in any indifferent catalogue of saints, *e.g.*, Wall-Calendars, Rosary Tickets, Almanacs, etc.

3.—With regard to the Blessed (*Beati*), votive Masses cannot be celebrated in their honor, even though by Apostolic Indult their feasts are celebrated in some places.[3]

4.—Which votive Mass of the saint is to be celebrated?

1°. If the saints have a *proper* Mass, that Mass must be used as the votive,[4] provided always the words are verified and are appropriate even on a day which is not the feast day, or if only a small portion of the Mass must be changed to verify the words, thus:

(*a*) If in the orations the words *festivitas*, *natalitia*, *solemnitas*, etc., occur, they are changed into *memoria*, *commemoratio*, etc.;[5]

(*b*) If the words *hodie*, *hujus diei*, *hodierna die*, *annua*, etc., occur, simply omit them;[6]

(*c*) If an integral part of the Mass proper of the feast would not be appropriate on another day, in the votive Mass this part is changed into another from the *commune* according to the quality of the saint in whose honor the Masses are celebrated, *e. g.*, in votive Masses of St. Agatha or St. Anne, instead of the Introit *Gaudeamus*, read the Introit *Loquebar* and *Cognovi* respectively, unless otherwise notified by the rubrics;[7]

(*d*) Feasts falling in certain cycles have after the Epistle various Graduals, Tracts, *Allelujas*. If votive Masses are celebrated of such saints, these parts must be changed according to the season in which such Masses are celebrated; *e. g.*, the Mass *SS. Septem Fundatorum Ordinis Servorum B. V. M.*, which is celebrated February 11th, will have:

[2] Van der Stappen, Quaest. 214.
[3] S.R.C., June 13, 1676, n. 1568.
[4] S.R.C., June 30, 1896, n. 3922, III, 1.
[5] S.R.C., Dec. 22, 1753, n. 2427, ad 2; June 30, 1896, n. 3922, III, 1.
[6] *Ibidem.*
[7] Appeltern, p. 137, n. 8.

(*a*) During *Septuagesima*, Gradual, Verse, Tract:

(*b*) During the Paschal Cycle, two *Allelujas* and two verses with an *Alleluja;*

(*c*) At any other time of the year, Gradual, Verse, two *Allelujas* and another verse.

2°. If the saint has no proper Mass, but his or her Mass is taken from the *Missae Communes*, then that *missa communis* is taken for the votive. If it have some *proper* parts, these must be used, *mutandis mutatis*, as above, No. **4**, 1°.

3°. Should it ever happen that a Mass is *ita propria*, that scarcely any part of it would be appropriate, except on the feast day, then for the votive Mass one is taken from the *communes*, according to the quality of the saint or saints.

5.—If the saints in whose honor a votive Mass is to be celebrated are not found in the *Proprium de Sanctis*, but in the *Appendices* of the Missal, then those priests who by special Indult are allowed to celebrate such Masses, must use that Mass *mutandis mutatis*, and all other priests must take a Mass from the *communes*, according to the quality of the saints. In such cases, if there are several formulas of Masses in the *commune sanctorum* and the Oration, Secret, Postcommunion, Epistle or Gospel of the *proper* corresponds to a special Mass among the *communes*, that Mass is to be celebrated.[8] If the saint's Mass is not contained in the Missal, any Mass according to the quality of the saint may be chosen.[9]

6.—If outside the Paschal season a votive Mass in honor of a martyr, whose feast occurs during the Paschal season and whose Mass during that season is one of the *communes*, is to be celebrated, such Mass proper of the Paschal season cannot be taken, but another must be selected of those *de commui Martyrum extra tempus paschale*, retaining the Epistle, Gospel, Oration, or whatever else may be proper.[10] As a rule the Oration or Gospel of the Mass *tempore paschali*, if it corresponds to the Oration or Gospel of the Mass *extra tempus paschale*, ought to be the guide in the selection of the Mass.[11] If, however, such a Mass is *proper*

[8] S.R.C., Sept. 11, 1841, n. 2839, ad 6.

[9] Van der Stappen, Quaest. 218.

[10] S.R.C., Sept. 11, 1841, n. 2839, ad 5.

[11] *Ibidem*, ad 6.

throughout and is appropriate also outside of the Paschal season, then that Mass may be used, but everything indicative of the Paschal season must be omitted. *E. g.*, Mass on the feast of St. Justin, Martyr, April 14th.[12]

Note.—On feasts of Martyrs which occur during the Paschal season in April and May, the Missal regularly indicates the Masses which must be used as a votive Mass *extra tempus paschale*.

7.—If during the Paschal season is to be celebrated a votive Mass of a Martyr whose feast occurs *extra tempus paschale*, it must be one of the *communes* of the Paschal season, but the parts *proper* of the feast must be retained.[13] If, however, the Introit is the only part proper of the festival it cannot be used.[14]

8.—If a votive Mass is to be celebrated in honor of several saints who are not joined together in the calendar and consequently have no common Mass on their day, the following rules are to be observed according to the latest liturgists:

(*a*) If they belong to the same category of saints, *i. e.*, all confessors, or martyrs, or virgins, etc., the votive must be *de communi*, but in the orations the plural number is used instead of the singular. This is the case even when one of them has an entirely *proper* Mass.

(*b*) If they belong to different categories, the votive Mass will be *de digniore*, but the orations should be such as would be suitable to all, or they may be taken from the Mass of St. Calixtus, October 14th.

(*c*) Sometimes, however, this will not be convenient. *E. g.*, a votive Mass is requested in honor of St. Joseph and St. Barbara for a happy death. In such a case celebrate the votive in honor of St. Joseph with the oration proper of the Saint, and after all the orations prescribed by the Rubrics add that of St. Barbara. If the number of the orations is then *equal* add another *ad libitum*.

(*d*) When a votive Mass is to be celebrated in honor of an individual saint who is associated in the Missal with one or more other saints, then if the context of the festival Mass in some parts

[12] Van der Stappen, Quaest. 219, 3°.

[13] S.R.C., November 29, 1738, n. 2340, ad 1. [14] *Ibidem*.

is verified, that Mass can be selected, but the orations must be changed to the singular number and taken from the *commune*. *E. g.*, votive Masses in honor of St. Cyril, July 5th, will be *Sacerdotes*, with the orations in the singular number found in that Mass.

(*e*) But if everything in that Mass refers to many, the full Mass *de communi*, which suits the saint must be taken. *E. g.*, votive Mass of St. Sebastian, January 20th, will be *In virtute* or *Laetabitur*.

(*f*) If a votive Mass is requested in honor of a saint for a special object or reason, *e. g.*, in honor of St. Barbara for a happy death, then celebrate the Mass of St. Barbara, *mutandis mutatis*, and add the oration for the grace requested *quasi ad libitum* after all the orations prescribed by the rubrics.

9.—Votive Masses in honor of *St. Joseph* must always be the *Missa Votiva per annum, feria IV.*[15]

10.—*De Omnibus Sanctis* the votive Mass *extra tempus paschale* will be the Mass of the feast, November 1st, but the Introit will be *Timete* of the proper of SS. Cyriacus and Companions, August 8th, or *Sapientiam* of the Mass *de Communi plurimorum sanctorum*, but the first oration will be *Concede, quaesumus*, the first of the *orationes diversae*, found in the *sixth* part of the Missal. During the Paschal season it will not be of the feast, November 1st, but the *Sancti tui*, the *communis* of the Paschal season with the oration *Concede, quaesumus*.[16]

Note.—With regard to the *Missae votivae per annum* it must be noted:

1°. If the *Officium votivum per annum* was recited, the Mass will be celebrated *more festivo*, i. e., *cum Gloria*, etc.

2°. If the *Officium votivum per annum* was *not* recited, but of the ferial, vigil or simple feast, then the Mass corresponding to the *Officium votivum per annum* will be celebrated *more votivo*.

I.—(*b*) Mysteries.

11.—Besides these, in the *Proprium Sanctorum* you will find the following Masses, which may be celebrated as votive Masses,

[15] S.R.C., February 6, 1892, n. 3764, ad ix.

[16] Van der Stappen, Quaest. 221, 9°.

for they have special rubrics which indicate that they may be celebrated *more votivo*:

1°. *SS. Nominis Jesu* (II. Sunday after Epiphany);

2°. *Pretiosissimi Sanguinis D.N.J.C.* (I. Sunday of July);

3°. *SS. Cordis Jesu* (Friday after the Octave of *Corpus Christi*);

4°. *Sanctissime Redemptoris*, (October 23, or III. Sunday of July) in places in which by Indult this Mass may be celebrated;

5°. Instruments of the Passion, in places in which by Indult these Masses may be celebrated.[17]

12.—By *Missae de Mysteriis* are understood in a special manner:

1°. The Sundays and Ferials of the year;

2°. The principal mysteries of the Birth, Life, Passion, Resurrection and Ascension of Christ;

3°. Those which commemorate the principal dogmas of our Holy Faith;

The Mass of the Sundays and Ferials, to which may be added the Mass of Vigils, cannot be celebrated as votive Masses. The reason is evident, because they are allotted to certain peculiar seasons of the year, which order cannot be disturbed. A Mass of a Sunday in Advent would certainly not be appropriate in Lent, and *vice versa*.

Note.—A Mass of the Ferial in Lent, of the Ember days, or of a Vigil may be celebrated on those days, even when the *officium votivum per annum* was recited, but then a commemoration of the Office which was recited must be made,[18] because such Mass is celebrated *ritu simplici*, and admits a commemoration of the office.[19]

13.—Certain Mysteries of the Life and Resurrection of Christ are so restricted to certain times of the ecclesiastical year, *e.g.*, Nativity, Circumcision, Epiphany, Resurrection, and Ascension, that their Masses cannot be celebrated at any other time. There is no chance of celebrating votive Masses in their honor. If such Masses are requested, the Mass of the day or that of the Blessed Trinity is celebrated with the intention of honoring the mystery.[20]

[17] Wapelhorst, n. 27, 3, d.

[18] S.R.C., Aug. 30, 1892, n. 3792, ad vii.

[19] Van der Stappen, Quaest. 223.

[20] Van der Stappen, Quaest. 224.

II.—Special Votive Masses.

14.—After the *commune Sanctorum* at the end of the Missal are found eight special votive Masses, viz:

(*a*) *De SS. Trinitate.* Immediately after the Mass there is a special rubric with regard to the *Missa pro Gratiarum actione*, for which the following Masses may be taken: *de SS. Trinitate*, or *de Spiritu Sancto*, or *de B. Maria*, to the orations of which Masses the oration for Thanksgiving, *Deus, cujus misericordiae*, is added *sub una conclusione*, in *solemn* votive Masses, but *after* the commemorations in *private* votive Masses.[21]

(*b*) *De Angelis.* For a votive Mass in honor of the Angels may be selected:

1°. The Mass *Benedicite*, noted in this place;

2°. The *Missa Votiva*, corresponding to the votive office of Monday;

3°. The Mass of St. Michael, September 29th;[22]

4°. The Mass of the Guardian Angels, October 2d;

5°. The Mass of St. Gabriel, March 18th, or of St. Raphael, October 24th, in places in which these Masses are allowed by Indult to be celebrated.[23]

15—(*c*) *De Sanctis Apostolis Petro et Paulo.*

1°. If a votive Mass is requested in honor of St. Peter or of St. Paul, individually, this Mass may be celebrated. During the Paschal season the Mass of St. Mark, April 25th, is taken, except the Orations, Epistle and Gospel which are taken from the *proper;* [Rubr. Miss. Spec. after this Mass].

2°. If the Mass is to be in honor of the Conversion of St. Paul, this same Mass may be celebrated, or the Mass of the Conversion of St. Paul, with a commemoration of St. Peter.[24]

3°. A votive Mass in honor of any of the other Apostles will be *mutandis mutatis* the Mass of the feast, except during the Paschal season, if the feast does not fall within that season, for then it will be of St. Mark with the Orations, Epistle and Gospel of the feast.[25]

[21] S. Liguori, lib. VI, n. 423, Advert. IV.

[22] See the rubric after the Mass *Benedicite.*

[23] Schober, App. iii, a. 2, (*b*).

[24] *Ibidem*, (*c*).

[25] Schober, *loc. cit.*

4°. The votive Mass of St. John, Apostle and Evangelist, will be, during the Paschal season, as on his feast *Ante Portam Latinam*, May 6th.[26]

5°. If outside of the Paschal season a votive Mass of an Apostle, whose feast occurs during the Paschal season, is to be celebrated, the votive Mass of SS. Peter and Paul is taken, with the orations, Epistle and Gospel of the feast,[27] except the votive Mass in honor of SS. Philip and James, May 1st, which will be the same as on the feast, but the *Alleluias* are dropped, and of St. Mark, April 25th, which will be that of St Luke, October 18th, with the orations, Epistle and Gospel of the feast.[28]

6°. A votive Mass in honor of *all the Apostles* will be the *Missa votiva de SS. Apostolis* of Tuesday, granted by Indult, July 5, 1883.[29]

16.—(*d*) *De Spiritu Sancto.* To implore the grace of the Holy Ghost this Mass is also celebrated, but the orations are those which are found after this Mass.[30]

(*e*) *De SS. Eucharistiae Sacramento.* This Mass is celebrated also at the Forty Hours' Devotion.[31]

(*f*) *De Cruce.* The *Missae propriae* of the Finding and of the Exaltation of the Cross cannot be celebrated as votive Masses. This Mass must be taken instead,[32] and during the Paschal season the first oration will be *Deus qui pro nobis*, found at the end of this Mass.[33]

(*g*) *De Passione D. N. J. C.* This Mass, or the preceding *Missa de Cruce*, is celebrated as a votive Mass in honor of the Instruments of the Passion in places in which the latter are not allowed by Indult to be celebrated.[34]

17.—(*h*) *De S. Maria.* There are five votive Masses in honor of the Blessed Virgin :

[26] Wapelhorst, n. 28, 2. [27] Schober, *loc. cit.*

[28] *Rubr. Spec. Miss.* after the Masses on their feast days.

[29] Schober, *loc. cit.*

[30] *Rubr. Spec. Miss.* after the Mass.

[31] See THE ECCLESIASTICAL REVIEW, May, 1903. Votive Masses. Part II. Privileged. D. No. **11**, et seqq.

[32] Schober, *loc. cit.* (*f*); Van der Stappen, Quaest. 226.

[33] Rubr. Gen. Miss., at the end of the Mass.

[34] Auctores passim.

1°. From the beginning of Advent to Christmas;
2°. From Christmas to the Purification;
3°. From the Purification to Easter;
4°. From Easter to Pentecost;
5°. From Pentecost to Advent.

With regard to these Masses we must note:

(*a*) If a votive in honor of the Blessed Virgin is to be celebrated, it must be the one assigned to that part of the year in which this Mass is celebrated;

(*b*) If a votive Mass of the Blessed Virgin is to be celebrated during an octave of the Blessed Virgin on a day on which the office of that octave is *not* recited, then the Mass will be *de octava*, but *more votivo;*[35] without *Credo* but with *Gloria* on account of the festival.[36]

(*c*) If, however, the office of the octave is recited, then the Mass must be *de octava*, but *more festivo;*[37]

(*d*) Masses proper of the feasts of the B. Virgin, *e. g.* Annunciation, Assumption, Nativity, etc., cannot be celebrated as votive Masses, except during the octaves of such feasts.[38] If a Mass is requested of these Mysteries not within their octaves, it must be one of the Masses treated above,[39] appropriate to the time at which this Mass is celebrated, with the intention of honoring these mysteries.[40]

Note 1.—There are three exceptions, *i. e.*, the Mass of the Seven Dolors (Friday after Passion Sunday in the *Proprium Sanctorum* after the feasts of March); of the Immaculate Conception; and *Purissimi Cordis B. M. V.* (Third Sunday after Pentecost) in places in which by Indult it is allowed to be celebrated.[41] This is also evident from the Missal, which indicates the variations in the Gradual and *Alleluja* after the Epistle, according to the time of the year in which the votive Mass is celebrated.

[35] S.R.C., January 26, 1793, n. 2542, ad 2.

[36] S.R.C., June 13, 1671, n. 1421, ad 2; Appeltern, *Manuale Lit.*, p. 134, footnote (8).

[37] *Ibidem.*

[38] S.R.C., February 23, 1884, n. 3605, ad V. 2.

[39] No. 17 (*h*); S.R.C., January 29, 1752, n. 2417, ad 6.

[40] Van der Stappen, De Rubr. Miss. Rom., Quaest. 211.

[41] S.R.C., Sept. 16, 1673, n. 1490, ad 2; Febr. 23, 1884, n. 3605, ad V. 1.

Note 2.—If these Masses are requested during the octave of another feast of the B. Virgin, the Mass of the octave is to be preferred.[42]

III.—Votive Masses for Various Purposes.

18.—These Masses are found in the Missal after the special votive Masses which are explained above.[43] A Rubric which precedes them says that they may be celebrated on any day, except Sunday or when a *duplex* Office is recited, but it adds immediately, "*sed tamen passim non dicantur, nisi urgenti de causa.*" They may be divided into the following classes:

1. For public ecclesiastical needs:

(*a*) *Pro eligendo Summo Pontifice, sede vacante.* Instead of this Mass the Mass *de Spiritu Sancto* may be celebrated;[44]

(*b*) *In anniversario Electionis seu Consecrationis Episcopi;*[45]

(*c*) *Contra paganos;*

(*d*) *Ad tollendum schisma.*

2. For public civil needs:

(*a*) *Tempore belli;*

(*b*) *Pro pace;*[46]

(*c*) *Pro vitanda mortalitate, vel tempore pestilentiae;*

3. For private spiritual needs: *pro remissione peccatorum;*

4. For private temporal needs: *Pro infirmis;*[47]

5. For particular private needs:

(*a*) *Pro sponso et sponsa;*[48]

(*b*) *Pro peregrinantibus;*

(*c*) *Ad postulandum gratiam bene moriendi;*

6. In any necessity, *pro quacumque necessitate*, public or private, spiritual. For the color of the vestments used at these

[42] Van der Stappen, Quaest. 213.

[43] *Vide supra* No. **14**, et seqq.

[44] *Rubr. Spec. Miss.*, before this Mass.

[45] See THE ECCLESIASTICAL REVIEW, May, 1903, Privileged Votive Masses, G. No. **27.**

[46] See THE ECCLESIASTICAL REVIEW, May, 1903, Privileged Votive Masses, D. Forty Hours' Devotion, No. **11**, et seqq.

[47] At the end of this Mass there are special orations for the dying.

[48] See THE ECCLESIASTICAL REVIEW, May, 1903, Privileged Votive Masses, H. Nuptial Mass, No. **31**, et seqq.

Masses, see THE ECCLESIASTICAL REVIEW, April, 1903, No. **9**, *et seqq.*

19.—Should any grave cause occur for which there is no special Mass assigned in the Missal, *e.g.*, for rain, clear weather, etc., the Mass *pro quacumque necessitate* is celebrated. If the Mass be a *solemn* votive the peculiar oration is added to the oration of this Mass *sub una conclusione;* if it be a *private* votive, the peculiar oration is recited after all the orations prescribed by the Rubrics, but before the *imperata.*[49]

S. L. T.

EXAMEN CUJUSDAM LIBELLI "DE CARENTIA OVARIORUM RELATE AD MATRIMONIUM."*

Scriptores principales hac de re agentes qui forsan consulantur sunt: Eschbach, *Disputationes Physiologico-Theologicae*, ed. 2, Romae 1901, opus omnibus numeris absolutum; idem, apud *Analecta Ecclesiastica*, de novo quodam sterilitatis conceptu, vol. 10, 1902, pp. 85 sq. ac deinceps interrupte; idem, apud *Nouvelle Revue Theol.*, t. 17, pp. 302 sq. et pp. 353 sq. Berardi, *Praxis Confessariorum*, ed. 3, Faventiae 1899, vol. 4, n. 799 sq. et pp. 646 sq.; idem *Casus Conscientiae*, 1892, pp. 22 sq. Gasparri, *De Matr.*, ed. 2, Paris 1892, n. 513 et 514. Tanquerey, *Synopsis Theol. Mor.*, 1902, *Supplem.* ad Tr. de Matr., n. 6. *Nouvelle Revue Theol.*, t. 20, pp. 83 sq., t. 26, pp. 287 sq.; t. 34, pp. 113 sq. (J. V.). Sili, *votum*, cui in causa Monaster., 1899, Emi Cardinales primas partes dederunt, apud *Anal. Eccl.*, vol. 8, pp. 251 sq. REVIEW, vol. 27, pp. 609 sq. et p. 656; vol. 28, pp. 51 sq., pp. 149 sq., pp. 314 sq. (Lehmkuhl), pp. 351 sq., pp. 577 sq. Capellmann, *Pastoral Medicin*, ed. 12, Aachen 1898, p. 188 sq. Antonelli, *De Conceptu Impotentiae et Sterilitatis*, Romae 1900; idem, *Pro Conceptu*, Romae 1901. Bucceroni, *Institutiones Theol. Mor.*, ed. 4, Romae 1900, vol. 2, n. 994 et 995; idem, *Casus Conscientiae*, ed. 4, Romae 1901, n. 146, 2. Leitner, *Lehrbuch des Kath. Eherechtes*, Paderborn 1902, pp. 153 sq. Villada, *Casus Conscientiae*, part 3, n. 89 sq. Rosset, *De Sacr. Matr.*, 1895, n. 1411 coll. n. 1406 sq. De Luca, *votum* in causa Monast. apud *Anal. Eccl.*, vol. 8, pp. 246 sq.

CLARISSIMUS auctor supradicti libelli in sua praefatiuncula declarat, p. 3: "Perbrevi hoc libello duo moliri conati sumus: et doctrinam canonicam exponere, et animadversiones in thesim nostram illatas vel inferendas repellere." Etiam "*inferendas*": quoniam igitur cl. auctor suae partis argumenta his paginis

[49] Van der Stappen, Quaest. 231.

* "De Carentia Ovariorum Relate ad Matrimonium," N. Casacca, O.S.A. New York. Pp. 35.

exhausisse omniaque pro sua causa in medium protulisse videtur, jam liceat mihi argumentum theologi statera et rationis trutina examinare, ac secundum notas sanae rationis et theologiae Catholicae leges judicium de eo facere. Quod quidem puto neminem, neque ipsum cl. auctorem, in malam partem esse accepturum, quum casu fortuito, quamquam paene invitus, etiam egomet ad speciem libelli hujus efformandam nonnihil contulerim. Hisce autem nolo vel novam controversiam excitare, vel antiquam necopinato morbo mihi praecisam refricare, sed cogito tantum objective, uti ajunt, ratione theologica libellum istum examini critico subjicere criticumque de eo facere judicium, quod omni judici critico in suo saltem litterarum genere licitum esse nemo inficiabitur. Cl. auctor sine dubio lingua Latina bene utitur, neque verborum inopia laborat, atque ita multorum animos sibi devincit. Accedit quod prae se fert permagnam animi sinceritatem itemque amorem, reverentiam, pietatem vere laude dignam erga pristinum magistrum ac praeceptorem cl. Antonelli, cujus opinionem juvenili ardore et impetu defendit, quo abreptus non pauca decernit esse certissima ac vera, quae aliis viris doctis vix verisimilia videntur. Callet etiam artem conciliandi sibi speciem verisimilitudinis. Attamen illi, qui neque jurare in verba scriptoris neque primoribus tantum labris res degustare assoleant, sed, semota verborum turba, in altum descendant auctorisque argumenta scrutantes res a fontibus repetant, brevi reperient, auctorem non ab omni errato vel indiligentia sibi cavere, haud pauca male interpretari, textus ac verba theologorum adversariorumque non accurate referre, fallacibus et captiosis argumentis, licet bona fide, uti, verbis theologorum novam plane significationem subjicere: quare omnia ejus argumenta diligenter perpendere studebunt, neque assertis ejus fidem statim habebunt, nisi locis fontibusque ipsis penitius examinatis atque collatis. Jamvero res ipsas et facta loqui sinamus.

I.—Fundamentum: Sophisma.

Tota thesis auctoris juxta ipsum continetur hoc syllogismo p. 16 coll. pp. 10 et 29: "*Ex Ecclesia* invalide contrahit matrimonium qui impedimento impotentiae laborat; atqui *ex physiologia* mulier carens ovariis laborat impedimento impotentiae; ergo mulier *carens* ovariis matrimonium valide contrahere non potest."

Hoc est purum putumque *sophisma*. *Major* enim accipit terminum *medium*, scil. impedimentum impotentiae, *in sensu ecclesiastico*—"*ex Ecclesia*",—*Minor* contra *in sensu physiologico*—et quidem in sensu hausto "*ex physiologia*" a quibusdam "physiologistis etiam optimae notae"[1] in pravum detorta, aliis praecipue nostris physiologis ac legisperitis diserte contradicentibus.[2] Atqui sensus ecclesiasticus revera *est* ac *debet* esse *plane diversus* a sensu illo physiologico ab auctore allato. Ergo argumentatio haec continet quatuor terminos ac propterea est purum putumque sophisma.

1.—*Sensus ecclesiasticus in Majore* allatus eruitur ex legibus ac praxi Ecclesia et ex communi interpretatione theologorum.

a.—Ecclesia per jus canonicum[3] suum tamquam ad copulam maritalem potentes agnoscit virum, qui seminare potest intra vas mulieris, et mulierem, quae non est arcta viro, *neque aliud quidquam exigit*. Hinc Decretalium interpretes non aliam in feminis coeundi impotentiam intelligunt praeter arctitudinem.[4] Jus pontificium autem *numquam* loquitur de *commixtione seminum*, de quo theologi disputabant, sed de *commixtione sanguinis* in quôdam canone.[5] Vox: *sanguis* vero, teste S. Bonaventura,[6] generice pro quocumque corporis humore, qui a sanguine originem ducit, assumebatur. Atque fit haec commixtio "sanguinis," quando intra carnalem copulam semen viri in vase debito seu vagina normali mulieris accipitur, unde propriis feminae humoribus miscetur.[7] Et haec est *commixtio seminum* S. Thomae[8] aliorumque theologorum, et nihil aliud (pp. 18 et 21).

b.—Praeterea, idem patet ex processu ab Ecclesia ad impedimentum impotentiae probandum praescripto ejusque praxi per-

[1] De Becker, *De Spons. et Matr.*, p. 155.

[2] Supra pp. 52 et 53.

[3] Ut patet ex *titulis II. de desp. impub.*; *XIV. de consang. et affin.*; *XV. de frig. et maleficio.*

[4] Sanchez, *De Matr.*, L. 1, disp. 92, n. 1, 22, cum communi. Cf. cl. Sili apud *Anal. Eccl.*, vol. 8, p. 253.

[5] Can. 18, caus. 27, qu. 2, quem nonnemo dubium reputat.

[6] *Sent.*, L. 3, Dist. 3, p. 1, Dub. 3. Ed. nov. Tom. III, p. 79.

[7] Cf. Eschbach apud *Anal. Eccl.*, vol. 10, p. 315.

[8] Cf. S. Thom. 3, q. 31, a. 5, ad 3, et *Sent.*, L. 4, Dist. 41, q. 1, a. 1, q. 4, ad 2.

petua. Scil. hinc Ecclesia exigit inspectionem tantum organorum copulationis et tractat copulam tamquam factum copulantium sensibus pervium, quod per se,—independenter ab effectu praegnantiae saepe non habito,—semper a conjugibus juridice probari potest, juramento interposito. Inde vero Ecclesia numquam curat de occursu spermatis ad ovulum,—quae est occulta operatio naturae, et, secuta etiam copula perfecta, modo adest, modo deest; semper autem per se quamlibet effugit juridicam probationem.[9]

c.—Confirmatur constanti doctrina theologorum: nam, teste auctore p. 7, "*pro certo habebant*[10] generationem saltem possibilem, quotiescumque sexualis unio cum seminatione viri locum haberet."

Ergo, *sensus ecclesiasticus* impedimenti impotentiae est ex parte viri: *inhabilitas seminandi intra vas debitum mulieris*;—et ex parte mulieris: *sola arctitudo* et nihil aliud.

2.—*Sensus physiologicus omnino diversus est in Minore.*

a.—Cl. auctor manifesto requirit *potentiam generandi* ad essentiam copulae maritalis, ac propterea dicit, p. 20 coll. p. 8: "Impotentia *per se* generandi est impotentia coeundi coitu *maritali*," atque eodem loco appellat cl. Eschbachii definitionem coitus conjugalis "falsam" et alibi, p. 17: "inadaequatam," quia non includit illam, de qua loquitur, potentiam generandi. Atqui hic sensus a cl. auctore repudiatus praecise est *sensus ecclesiasticus* potentiae maritalis *hucusque traditus*, uti patet ex praedictis, et Ecclesia hucusque multa per saecula numquam postulavit *potentiam generandi*, sed tantum *potentiam copulandi maritaliter*. Ergo manifesto sensus *physiologicus* impedimenti impotentiae ab auctore allatus est omnino diversus a sensu ecclesiastico hucusque tradito.

b.—Asseverat auctoris antesignanus:[11] "Sanchez et plurimi cum eo errarunt circa necessaria ad prolem concipiendam; propterea falso docuerunt ad copulam perfectam sufficere, ut vir semen in vas femineum emittat. Nonne clare perspicitur quaestionem de modo generationis esse quaestionem physiologicam

[9] Cf. Sili, l.c., p. 255.

[10] Litterae cursivae sunt a me procuratae, item omnes litterae crassiores, quae deinceps compluribus locis reperientur.

[11] Apud Eschbach, *Anal. Eccl.*, vol. 10, p. 138.

quae omnino effugit competentiam canonistae et theologi?"[12] Quod auctor p. 9 ita coarctat: "Physiologia, ad quam solam quaestio de potentia generandi pertinet."

Jamvero recte dicitur: Quaestio de *modo generationis* certissime est quaestio *physiologica* et *physiologorum*, et omnino effugit competentiam theologorum aut canonistarum atque etiam tribunalium Ecclesiae. Sed quaestio de *impedimento impotentiae* habet relationem ad *peccatum originale* et ad *Sacramentum Matrimonii*, et est quam maxime quaestio *ecclesiastica*,[13] et nullo modo potest effugere competentiam theologorum, canonistarum, tribunaliumque Ecclesiae,—effugit vero omnino competentiam *physiologorum*. Idcirco quaestio de *modo generationis* nullo pacto potest cadere in competentiam tribunalium Ecclesiae, nec pertinere ad quaestionem de impedimento impotentiae. Ac proinde sensus ecclesiasticus impedimenti impotentiae *necessario debet esse longe diversus* a sensu physiologico ab auctore allato.

II.—Ambiguitates.

1.—Auctor libelli constanter utitur vocabulo: *semen* quoad mulierem sensu prorsus diverso ac theologi superiores, id quod ipse quoque candide fatetur p. 22: "De caetero theologi antiqui non poterant de ovulis et ovariis loqui, cum neque eorum existentiam perspectam haberent." Et nihilominus sibi vindicat eorum dicta et argumenta, ut suum sensum seminis prorsus novum comprobet. Theologi superiores *utriusque* scholae (p. 21) omnes loquuntur de "semine" seu humore, qui pertinet ad *copulam perficiendam*, et, si reapse effundatur,—quod non semper fit,—**intra copulam perficiendam** effunditur. Auctor noster e contrario loquitur de "semine" seu materia, quam natura in muliere **post copulam jam completam seu perfectam** suppeditat,—quod saepe non fit,—ad *generationem* perficiendam.

2.—Auctor impotentiam ad copulam de se aptam ad generationem idem esse censet cum impotentia per se generandi. Theologi superiores semper absolute distinguunt impotentiam coeundi

[12] *Logice* deberet addere: Et propterea etiam Ecclesia per multa saecula erravit, quia eodem sensu ac Sanchez et universa schola impedimentum impotentiae intellexit, et numquam de *modo generationis* curavit in eo determinando.

[13] Eschbach, *Anal. Eccl.*, vol. 10, p. 138.

maritaliter ab impotentia generandi. Dicit nimirum auctor, p. 20 coll. p. 8: "Impotentia coeundi maritaliter certissime implicat impotentiam generandi; sicut impotentia *per se* generandi est impotentia coeundi coitu *maritali*. Ast impotentia *per accidens* generandi non est impotentia neque coeundi neque *per se* generandi."

Horum tamen plura merito impugnari possunt. Etenim:

a.—Impotentia coeundi maritaliter certo non implicat necessario impotentiam generandi: potest enim generatio fieri etiam sine ulla copula, vel per affusionem seminis virilis ad os vaginae vel per fecundationem artificialem; et hoc quoque apud impotentes ad copulam maritalem. Casum conceptionis per solam seminis virilis ad os vaginae affusionem factae nuperrime ab alio perito medico Baltimorae repertum chirurgus ejusdem urbis insignissimus, paucis ante diebus, mihi enarravit.

b.—Peccat auctor *contra leges logicae*, quando scribit: "Impotentia *per se* generandi est impotentia coeundi coitu *maritali*. Ast impotentia *per accidens* generandi non est impotentia . . . coeundi." Nam, si verum est potentiam generandi pertinere ad essentiam coitus maritalis modo ab auctore explicato, tunc *logice* impotentia *per se* generandi est impotentia *per se* coeundi coitu maritali, et impotentia *per accidens* generandi est impotentia *per accidens* coeundi coitu maritali. Atqui utraque impotentia tum *per se* tum *per accidens* coeundi coitu maritali—utique antecedens et perpetua—est ejusdem speciei ac dirimit matrimonium. Ergo etiam utraque impotentia tum *per se* tum *per accidens* generandi eadem ratione est ejusdem speciei et dirimit matrimonium. Ac propterea, *juxta leges sanae logicae*, optimo jure dictum est:[14] "Cl. Doctor autem cum suo cl. duce Antonelli constituit discrimen revera tantum *accidentale*," scil. impotentiam generandi *majorem*—seu *per se*—in muliere ovariis *penitus orbata*, et *minorem*—seu *per accidens*—in vetula ovariis *omnino exsiccatis* praedita, vel saltem in sterili, simulque merito illi ex hoc capite de inconstantia arguuntur.

c.—Attamen omnino distinguenda est impotentia coeundi maritaliter ab impotentia generandi sive *per se* sive *per accidens*, cum omnibus theologis, quorum testis sit Schmalzgrueber:[15]

[14] Supra p. 52.

[15] In L. 4, tit. 15, n. 31.

"Sola impotentia ad copulam dirimit matrimonium, non vero impotentia ad generationem;"—et Coninck:[16] "Steriles, . . . si aliter potentes sint ad usum matrimonii, valide contrahunt; quia **nec generatio nec potestas generandi est de essentia matrimonii**;"—et Mastrius:[17] "Impotentia est inhabilitas perpetua ad consummandum matrimonium. . . . Non est ex eo praecise, quod alteruter conjugum aut uterque sint steriles, quia impotentia ad generandum seu ad prolificandum, dummodo adsit potentia ad copulam carnalem et seminationem, non est impedimentum dirimens, ut *omnes passim concedunt* cum Scoto; . . . et ubi est **certa impossibilitas ad bonum prolis**, tunc matrimonium est ibi in remedium, non in officium."

3.—Auctor vocabulo[18]: **sterilitas** semper utitur *sensu longe diverso* ac theologi superiores. Namque ipse notionem sterilitatis **restringit** ad solam impotentiam *per accidens* generandi, pp. 8, sq. 20, 23; e contrario theologi superiores notionem sterilitatis **extendunt** ad quamlibet impotentiam generandi sine ullo discrimine sumptam accipiuntque voces: *sterilitas* et *impotentia generandi* tamquam omnino *synonymas*. Cujus rei en tibi testes: (a) Sanchez[19]: "Alia est impotentia ad copulam, alia vero ad solam generationem, quae vocatur *sterilitas* . . . Impotentia perpetua ad copulam reddit irritum subsequens matrimonium . . . Haec est apud omnes certissima . . . Certissimum est sterilitatem nil obesse valori matrimonii"; (b) item Laymann[20]: "Impotentia alia est ad prolem generandam, quae *sterilitas* dicitur, et haec, si sola sit, nullum matrimonio impedimentum affert; alia vero est impotentia ad copulam carnalem, de qua haec assertio sit: Impotentia perpetua ad copulam perfectam dirimit matrimonium subsequens . . . Dixi *perfectam*, id est, quae fit cum effusione veri seminis in vas muliebre." (c) Similiter Vincentius de Justis[21]: "Impotentia ad matrimonium est duplex. Prima, quae *sterilitas* dicitur, efficit ut proles *generari non possit*, ex se tamen

[16] *De Sacr.*, Tom. 2, disp. 31, dub. 7, n. 86.
[17] *Disp. de Matr.*, qu. 5, n. 114.
[18] Litterae cursivae paene omnes sub hoc n. 3 me auctore sunt collocatae.
[19] *De Matr.*, L. 7, disp. 92, nn. 1 in fine, 2, 26.
[20] *De Imped. Matr.*, cap. 11, nn. 1, 3.
[21] *De Dispens. Matr.*, L. 2, c. 17, nn. 1, 2, 3.

matrimonium nec impedit nec dirimit, ut docent Sanchez, Guttier, Coninck, . . . Ratio est, quia *nec generatio, nec generandi potestas sunt de essentia matrimonii.*" Quare hoc sensu universae scholae per manus tradito accipienda sunt illa D. Bonaventurae[22] de *sterilibus natura vel arte factis;* pariter illa S. Off. diei 3 Febr. 1887, de muliere per utriusque ovarii excisi *defectum sterili effecta*,[23] seu sterilizata (p. 16).

4.—Auctor ipsam suam definitionem, scil. impotentia est inhabilitas ad copulam *per se* aptam ad generationem, cujus verba ex theologis deprompsit, sensu *longe diverso* ac theologi illi intelligit. Audiatur unus ex theologis, Amort[24]: "Impotentia est inhabilitas corporalis ad copulam carnalem *de se* ad generationem prolis idoneam.—Dicitur: *de se;* potest enim contingere *per accidens*, v. g. ob debilitatem spirituum seminalium in viro aut femina, vel ob *indispositionem matricis* in muliere, quod copula carnalis, etiam **perfecta**, hoc est, *per effusionem seminis in vagina* mulieris **completa**, non sit idonea ad generationem prolis." Ergo juxta theologos copula debet esse *per se, de se, ex se*, seu *suapte natura* apta ad generationem, quatenus est copula formaliter et opus humanum seu liberum, cibi *manducationis* instar; licet generatio quocumque demum modo sive *per se* sive *per accidens*, sive *naturaliter* sive *artificialiter*, sive *accidentaliter* sive *aliter* non sequatur tamquam opus naturae non-liberum, cibi *digestionis* instar. Hoc enim tunc evenit *per accidens* quoad copulam, quae tamquam copula antecedenter ad hoc accidens jam est id, quod est,—jam est *perfecta*, hoc est, per effusionem seminis in vagina mulieris *completa*, ac proinde *de se* seu *suapte natura* apta ad generationem. Hinc etiam, auctore p. 19 provocante, jure affirmari potest: Coitus maritalis, formaliter tamquam coitus, inter virum potentem et mulierem utroque ovario absolute carentem est *per se* aptus ad generationem, seu *essentialiter* completus et perfectus.

Theologi igitur verba: *per se, de se, ex se, suapte natura*, **restringunt ad solam copulam qua copulam.** Auctor e contrario cum patronis suis verba: *per se*, **extendit vel explicando transponit ultra copulam ad aptitudinem seu potentiam generandi**, et contra theologos docet: Impotentia *per se* ad *generationem* est impotentia ad *copulam*

[22] Supra p. 59 et infra. [23] Supra p. 317. [24] *De Matr.*, qu. 101.

de se aptam ad generationem ; impotentia vero *per accidens* non item. Uno obtutu exhiberi potest differentia essentialis ac formalis inter sensum S. Alphonsi ac theologorum et sensum auctoris ita :

Sensus theologorum.	Sensus auctoris.
Copula per se, ex se, de se apta ad generationem = copula per se, ex se, de se, qua copula habens aptitudinem ad generationem.	Copula per se apta sive potius apta per se (p. 31) ad generationem = copula habens aptitudinem per se (sumptam) ad generationem.

Quae differentia non est mere abstracta et speculativa, sed concreta et practica. Quod probant viri *illi hypospadiae et epispadiae*, qui seminis meatum *in radice* virgae habent, ita quidem ut, licet copulantes, solum ad os vaginae mulieris semen effundant. Jamvero hi juxta communem sententiam Eschbachii aliorumque, quae confirmatur ex causa Monaster. de 16 Dec. 1899, sunt vere impotentes, etiamsi copulam exercere conentur cum muliere physiologice sana, et aliquando actualiter liberos gignant. Nam, licet habeant erectionem, vaginae penetrationem, et seminationem, non tamen habent *in*seminationem *intra* vaginam ; ergo eorum copula, qua copula, non est perfecta seu completa, et sunt viri illi vere impotentes. At omnia auctoris criteria copulae *perfectae* seu *aptae ad generationem* (p. 7) plus quam satis verificantur. Etenim est *copula formalis, scilicet apta ad generationem* (p. 17), quae imo *actualiter* aliquando sequitur ; *finis essentialis ejusdem* (*h. e. proles*) non solum *absolute*, sed etiam *actualiter sperari potest* (p. 8) ; *generatio* ordinarie *non sequitur ob aliquid accidentale* (ib.) scil. deviationem aperturae seminalis penis ; ac generatio est non modo *radicaliter et physice* (pp. 6, 7, 30), sed etiam realiter et omnino possibilis ; et aliquando revera nati sunt ex tali " copula " liberi. Cl. Eschbach, *Disp. Phys. Theol.*, p. 151, enarrat duo exempla, ubi unus paterfamilias hypospadias habuit quinque filios, alter duos, item in utroque casu hypospadias. Ergo juxta auctorem talis copula debet esse perfecta, quia sine dubio apta est ad generationem, et viri illi juxta eumdem vere potentes. *Cf.* etiam **2, a.**

Audiatur de hac re cl. consodalis J. V.[25] : " Ignoscat cl.

[25] Apud *Nouv. Rev. Theol.*, tom. 34, p. 115.

Auctor[26] si invictam aestimavero sententiam communem, matrimonio scil. non obstare eos defectus qui virum non impediunt ab effusione seminis intra vas debitum, sed solam sterilitatem inducunt; isti enim defectus, quantumvis essentiales *relate ad generationem*, accidentales sunt *relate ad copulam*, et non impediunt consummationem *in potentia*, quae ex Auctore sufficit ad matrimonium, et quae non est nisi copula apta ad generationem *in quantum haec pendet a copula*. Haec sola potentia requiritur ad stabiliendum matrimonium, quod contrahi posse in remedium concupiscentiae, negative se habendo relate ad finem prolis, indubie credimus. Secus enim erraverit S. Officium matrimonia non prohibendo istarum mulierum quae utero ovariisque carentes, erant jure naturae ad generationem ineptae."

Definitio cl. Eschbachii ergo est omnino adaequata definitio impotentiae ad copulam de se aptam ad generationem, non vero profecto impotentiae generandi, utpote quae est substantialiter diversa.[27]

5.—Auctor p. 25 non dubitat, etsi bona fide, peccare *expressione falsi* et *suppressione veri* allegando textum S. Alphonsi.[28]

Textus citationis auctoris.	Textus genuinus.
"Valide contrahunt steriles, quia etsi SINT *impotentes* (per accidens) *ad generationem*, non tamen ad copulam, etc."	"Valide contrahunt steriles, quia etsi **sint impotentes** ad generationem, non tamen ad copulam; atque adeo sunt capaces omnis juris et obligationis matrimonii; et susceptio prolis, licet sit praecipuus, non tamen est unicus, **nec immediatus finis matrimonii.**"

Auctor igitur interposuit verba: *per accidens*, quod est expressio falsi, et omisit praesertim verba: "susceptio prolis non est unicus *nec immediatus finis matrimonii*," quod in casu est suppressio veri: quomodo enim posset illa verba rationabiliter explicare?

S. Alphonsus cum Busenbaum a.—dicit absolute: "Etsi *sint*

[26] Antonelli.

[27] Qui plura cupit argumenta, adeat Sili apud *Anal. Eccl.*, vol. 8, p. 253 sq.

[28] *Theol. Mor.*, L. 6, n. 1095, Res. 2.

impotentes ad generationem, non tamen ad copulam," nec distinguit inter impotentiam per se vel per accidens generandi. Distinguit tamen cum omnibus auctoribus inter impotentiam ad generationem et impotentiam ad copulam.

b.—Affirmat susceptionem prolis *non* esse *immediatum finem matrimonii.* Quae omnia clare contradicunt auctori. Quodsi S. Alphonsus paullo inferius dicit: impotentia "est illa, propter quam conjuges non possunt copulam habere *per se* aptam ad generationem; unde, sicut validum est matrimonium inter eos, qui possunt copulari, esto *per accidens* nequeant generare, puta quia steriles aut senes, vel quia femina semen non retinet: ita nullum est matrimonium inter eos, qui nequeant consummare *eo actu, quo ex se* esset possibilis generatio,"—haec intelligit sensu, quo omnes alii theologi scholae universae intellexerunt, quos ceteroquin sequi gloriatur, scil. verba: *per se* restringit ad copulam solam, et si generatio *utcumque* non sequatur, hoc est omnino *per accidens* relate ad copulam jam ex se essentialiter completam. Quare Marc ejusve continuator, fidelissimus uterque S. Patris discipulus, recte interpretatur D. Alphonsum in hunc modum:[29] "Impotentia, quoad matrimonium, est inhabilitas ad copulam conjugalem per se aptam ad generationem.—Unde, impotentes non sunt steriles, aut senes, nec feminae quae utroque ovario et utero carent, vel susceptum semen non retinent; dummodo actum matrimonii perficere possint; etenim, *si nequeant generare, hoc est per accidens.*"

III.—Fons ultimus notionis: Physiologia depravata.

Verba vere aurea profert auctor p. 21 dicendo: "Cl. adversarius . . . pro conceptu *theologico* determinando citat homines laicos theologiae jejunos, quod frustraneum esse nemo non videt." Ibidem citabantur laici[30] non pro conceptu *theologico* determinando, sed ad refellendos laicos ab auctore p. 14 prius allegatos. Imo ipsa illa praeclara ejusdem ratio omnino quadrat in auctoris opinionem.

1.—Nam *Minor* sophismatis auctoris p. 16 hoc asserit: "Atqui ex physiologia mulier carens ovariis laborat impedimento impoten-

[29] *Inst. Mor. Alph.*, ed. 10, n. 2008. Litterae cursivae sunt a me procuratae.

[30] Supra pp. 52 et 53.

tiae,"—cui addendum, i. e. ex physiologia a modernis physiologis prave detorta.

2.—Praeterea p. 5 scribit auctor[31]: "**Physiologia** . . . contrahentes physice aptos vel ineptos ad generandum **declarat.**" Et paullo inferius p. 6: "Hinc fit, ut *ecclesiasticae doctrinae principia*, quamvis in se immutabilia, *diversimode* tamen applicentur *diversis temporibus, propter diversitatem factorum ab ipsis peritis viris* determinatorum."

3.—Laudat p. 15 Parochum et Episcopum, "qui *chirurgi* exigit attestationem, qua constet physice impossibilem non esse generationem, attenta ratione, qua illa ovarii excisio perfecta est."

Quibus perpensis, sequitur auctorem cogi *ultimam rationem* opinionis suae *theologicae* haurire *ex physiologia* eaque depravata, "ad quam **solam** quaestio de potentia generandi pertinet," p. 9.—Quae tota argumentatio auctoris etiam alio vitio cumulata est, quod optime exponit Eschbach[32] dicendo: "Totius praesentis disputationis cardo et fundamentum in hoc sistit, utrum conjugalis impotentia, quae matrimonia dirimit, cum physiologica convertatur impotentia ad generationem efficaciter perficiendam, vel cum sola impotentia ad copulam tribus saepe a nobis repetitis constantem: erectione scilicet, debiti vasis penetratione atque intra idem seminis effusione. Quamdiu itaque ad solvendum dubium in explanandis haeres melius notis physiologiae legibus, nihil conficis; imo in petitione versaris principii, cum id plane supponas, de quo quaeritur.—Ulterius magnum generationis opus minime in hoc perficitur, quod ovulum et sperma commisceantur et novus homo concipiatur, sed ad ulteriora se extendit, cum nisi per debitos menses conceptus in materno sinu foveatur, atque, ad maturitatem perductus, vivus edatur, nihil praecedentia prosunt, neque generatio habetur in suo esse completo a natura volito. Hoc posito, impotentia conjugalis ad praegnationis etiam et ad partus inaptitudinem extendenda foret. Unde utique quidam apud Sanchezium[33] ajebant: 'Cum actus conjugalis sit propter prolem, si mulier sit proli edendae inepta, absque vitae periculo, erit matrimonio incapax.' Hoc tamen nemo

[31] Litteris cursivis a me procuratis.

[32] *Disp. Physiol. Theol.*, p. 163 sq.

[33] *De. Matr.*, L. 7, disp. 92, n. 27, quorum opinionem ipse Sanchez probabilem censet.

amplius admittit. Quid hisce ex solis inspectis physiologicis legibus respondeant, non video. Ad alios fontes recurrere ipsa res nos cogit."

Quid de procedendi ratione auctoris aliorumque sentiat, ita nervose enuntiat cl. De Becker:[34] "Dum praestat scientiis naturalibus progressuique moderno suum legitimum agnoscere locum, cavendum est ne recepta jamdiu in scholis catholicis principia deserantur. Libenter igitur harum disciplinarum investigationes novaeque observationes recipiuntur ex quibus reformandae sane sunt nonnullae notiones[35] a veteribus nobis traditae. At intolerabile prorsus esset praetendere genuinam de impotentiae impedimento indolem fuisse saeculis anteactis incognitam, omnesque D.D. Catholicos ipsaque tribunalia ecclesiastica constanter errasse quoad naturam hujus impedimenti."

IV.—Alia errata indiligentiaeque exempla.

Haec claritatis gratia, numeri ordine notantur, ipsis quidem auctoris verbis, ne quis forte error subrepat.

1.—"Perlegat ill. adversarius L. 6, n. 1095, ubi S. Alphonsus ita loquitur: Impotentia in femina esse censetur, quando vel seminare non potest, *si verum est semen feminarum requiri ad generationem*," p. 18.

Ad 1.—Toto animo amplectenda sunt verba haec D. Patris Alphonsi ac Busenbaum. Scil. **si** humor ille, qui ordinarie secernitur a glandulis femineis **intra ipsam copulam**, et **quem solum** intellexerunt auctores illi cum schola universa,[36] revera necessarius esset ad generationem,—de qua necessitate antiqui inter se disputabant,—tunc adesset impotentia in femina, quando seminare non posset; quia copula tunc, tamquam copula, non esset *de se* seu *suapte natura* apta ad generationem. Attamen hic humor femineus certissime non est necessarius ad generationem, uti nunc scimus. Ergo ejusmodi femina non est impotens, ac valde scite dixit S. Alphonsus cum Bus.: "*Si verum est semen* feminarum requiri ad generationem." *Ovulum* femineum certo necessarium est ad generationem, quatenus est *opus naturae post* copulam perfectam, sed nullo modo necessarium est ad copulam qua talem,

[34] *De Spons. et Matr.*, p. 155. [35] *Physiologicae.*
[36] Supra heic sub II, 1.

de se aptam generationi, quatenus est opus liberum maritale. Ac proinde omnia, quae auctor, pp. 7, 22, latius disserit, versantur extra rhombum, quia pertinent ad *generationem* qua talem, non ad *copulam* de se generationi aptam.

2.—"Adferat ill. adversarius, si valet, testimonium ex S. Thoma, ex S. Alphonso, vel ex aliquo magnae notae theologo seu Canonista, qui clare et explicite affirmet, coitum *per se* ineptum ad generationem sufficere ad matrimonium validum constituendum," p. 19.

Ad 2.—Nulla prorsus est necessitas ut huic auctoris provocationi satisfiat, cum omnino teneat "adversarius," de quo hic agitur, coitum *per se* ineptum ad generationem **non sufficere** ad matrimonium validum constituendum, at sensu *theologico* a schola ecclesiastica universa acceptato,[37] non vero sensu *novo* ab auctore explicato, de quo supra satis.

3.—"Quoniam ovulum feminae ejusdem omnino necessitatis sit ac semen hominis; sequitur ad coitum maritalem ovaria necessario requiri," p. 20 coll. p. 10.

Ad 3.—Heic auctor provocat ad solas humanae generationis leges physiologicas, in quibus si sistimus, nihil efficimus; quia in petitione principii versamur.[38] Omnes quidem ultro concedimus ovulum feminae ejusdem suo modo necessitatis esse ac semen viri **ad generationem**, denegamus vero esse ejusdem necessitatis **ad copulam maritalem, qua copulam**, quia ovuli feminei cum semine virili conjunctio (conceptio) numquam fit *intra* copulam, neque *statim* post copulam, sed saepe saepius pluribus horis vel etiam diebus post: ergo copula de se jam est perfecta antea.

4.—"Cl. adversarius miratur in Dissertatione nostra nullam inveniri responsionem ad *valde doctam* et *gravem* opinionis nostrae *refutationem*, quam profert cl. Eschbach. Et nos e contra miramur ipsum *coctum recoquere*, cum in toto articulo repetat argumenta cl. Eschbach, quae cl. Antonellius Romae duobus editis opusculis in nihilum redegit. Unde clariss. De Luca post disputationem inter Eschbach et Antonellium justissime judicavit: 'Antonellius Rev.mum P. Eschbachium *palmarie* refutat.' De caetero neque scopus Dissertationis nostrae, neque natura illorum argumentorum, jam refutatorum, requirebant quod ab adversario desideratur," p. 21.

[37] Supra heic sub II, 3.

[38] Supra heic sub III, 3.

Ad 4.—a.—Hoc argumentum pariter laborat petitione principii et potest illud apte retorqueri in auctorem, hoc modo: Et nos e contra miramur ipsum *coctum recoquere*, cum in toto articulo repetat argumenta cl. Antonellii, quae cl. Eschbach Romae tum libro tum dissertatione prolixa in nihilum redegit. Unde cl. confrater J. V. de victoria Antonellii saepius depraedicata ita justissime judicat:[39] "Le chapitre *de impotentia* est remplacé par la nouvelle *disputatio II: de matrimoniali consummatione et conjugali impotentia.* Le savant Auteur[40] qui a maintes fois traités ces importantes questions devant les tribunaux ecclésiastiques de Rome, les a magistralement développées ici; *ces récents adversaires sont réfutés péremptoirement*, à notre avis."

b.—De caetero argumenta, quae tanti aestimantur a viris doctis communiter, semper sunt refutatione digna, et quaelibet de hac re dissertatio, quae hoc saltem paucis facere omittit, merito habetur suspecta.

5.—"Cl. adversarius adserit S. Alphonsum docere '*matrimonium subsistere posse* TANTUMMODO propter sedandam concupiscentiam, exclusa etiam *possibilitate* illius finis primarii,' et ad hoc probandum citat L. 6, n. 882, *magis versus finem*. Veniam petimus a cl. adversario, si dicere cogimur ipsum hic non retulisse doctrinam S. Alphonsi, qui in eodem loco ita loquitur: 'Ad rationem autem contrariae sententiae; nempe quod sit deordinatio *eligere* finem secundarium prae primario; respondetur, quod deordinatio quidem esset si ordinaretur finis primarius ad secundarium, sed non si ex *duobus* finibus licitis secundarius prae primario *eligatur*.' Ex hisce verbis clarissime patet S. Alphonsum non solum non excludere finem primarium, quando adserit licere, tantum ad vitandam incontinentiam, matrimonium inire; sed ipsum supponere; secus enim non haberetur *electio* finis secundarii prae primario; electio enim saltem inter duo esse debet," p. 25.

Ad 5.—a.—Auctor falso significat loco citato[41] ad hoc probandum allegatum esse *tantum* L. 6, n. 882. Ibidem[42] etiam allegatur L. 6, n. 1095 Res. 2. ad probandum matrimonium post lapsum, juxta S. Alphonsum, *magis immediate* concessum esse in remedium, adeo ut, *exclusa* etiam *possibilitate* prolis, ob remedium possit iniri.

b.—S. Alphonsus verbis ex L. 6, n. 882 ab auctore citatis respondet ad objectionem de liceitate electionis illius, non de validi-

[39] *Nouv. Rev. Theol.*, tom. 34, 1902, p. 114. [40] Eschbach.

[41] Supra p. 54. [42] Per notam 18, scil.: *Cf. supra sub 3*, ibidem subjectam.

tate, quam jam antea eodem numero clare pronuntiavit, ut mox dicemus;—et ponit quasi quoddam generale principium: non esse *deordinationem*, si ex *duobus* finibus licitis secundarius prae primario eligatur.

c.—Quot qualesque sint ex sententia S. Doctoris fines matrimonii, in principio ejusdem L. 6, n. 882 sine ullis ambagibus declarat. "*Fines intrinseci essentiales* sunt duo: traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile. *Fines intrinseci accidentales* pariter sunt duo: procreatio prolis et remedium concupiscentiae. *Fines* autem *accidentales extrinseci* plurimi esse possunt, ut pax concilianda, voluptas captanda, etc. His positis, *certum est* (1) quod, si quis contraheret, positive excludendo *fines intrinsecos substantiales* matrimonii, nempe animo non reddendi debitum vel contrahendi ad tempus, non solum peccaret, sed nullum iniret matrimonium; ita communiter omnes cum *D. Thoma*. *Certum est* (2) quod, si quis *excluderet duos fines intrinsecos accidentales*, non solum **valide**, sed etiam licite posset quandoque contrahere; prout si esset senex et nuberet **sine spe procreandi prolem**, nec intenderet remedium concupiscentiae; sufficit enim, ut **salventur fines substantiales**, ut supra."

Ex hisce S. Alphonsi verbis liquent haec:

(1) Non *duos* tantum, sed *plures* S. Doctor assignat fines matrimonii; (2) tum procreatio prolis tum remedium concupiscentiae sunt tantum fines intrinseci *accidentales*, qui possunt **valide excludi**, e.g., ubi nulla adest spes procreandi prolem, nec remedium intenditur,—a fortiori potest *valide* excludi sola procreatio prolis, quia sunt tantum fines *accidentales;* (3) validum est matrimonium, etiamsi *nulla* sit *spes* procreandi prolem; (4) omnino sufficiunt ad *valorem fines intrinseci essentiales seu substantiales*, scil. traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile.

d.—L. 6, n. 1095, Res. 2, igitur Sanctus cum Busenbaum jure merito declarat validum esse matrimonium, licet adsit *impotentia ad generationem*, dummodo adsit potentia ad copulam; quia tales contrahentes "sunt capaces omnis juris et obligationis matrimonii; et susceptio prolis, licet sit praecipuus, *non* tamen est *unicus nec immediatus finis matrimonii*."

6.—"Cl. adversarius animadvertens in aliud argumentum nostrum, quo demonstravimus carentiam ovariorum esse carentiam rei, contractui matrimoniali *essentialis;* unde matrimonium cum tali muliere est invalidum, tamquam si celebretur sub conditione in pactum deducta vitandae prolis; citat S. Bonaventuram, qui loquens de hac re distinguit inter carentiam sive absentiam prolis naturalem et artificialem; et adserit contractum matrimonialem posse esse *sine* prole et *contra* prolem. Si est contra prolem, est invalidum matrimonium; si est sine prole, est validum. Hoc autem *sine* prole intelligendum est in sterilibus et in continentibus, ut ait S. Bonaventura; non autem in casu de femina ovariis penitus orbata, quae non est sterilis, sed impotens. Et si sensus verborum non esset iste, illa verba plus nimio probarent, et essent falsissima. Unde citatio illa ex S. Bonaventura *Opera omnia, Tom. IV, p. 720,* non est ad rem," pp. 27 et 28, coll. p. 12.

Ad 6.—a.—Auctor heic, uti etiam p. 12, plane confundit **consensum matrimonialem** cum re essentiali contractus matrimonii seu **objecto substantiali consensus matrimonialis.** Consensus matrimonialis[43] est actus voluntatis tradentis-acceptantis jus in corpus in ordine ad prolem generandam et educandam perpetuum, exclusivum, sacrum. Res vero essentialis seu objectum substantiale hujus consensus contractum matrimonii constituentis est idem illud jus in corpus, quod per consensum mutuo traditur-acceptatur. Atqui consensus seu actus voluntatis evidenter non est idem ac objectum suum seu jus in corpus. Ergo quod valet de consensu, non necessario valet de ejus objecto. Jamvero certo, juxta omnes, quaelibet conditio contra rem essentialem seu objectum substantiale plene integreque sumptum, tamquam *conditio sine qua non* **consensui matrimoniali** attentato annexa, ipso facto irritat istum consensum; quia eo ipso, quod jus ita limitat ac retinet, excludit verum consensum in absolutum jus matrimoniale, quod jus D. Paulus 1, Cor. 7, 4 ita explicat: "Mulier sui corporis potestatem non habet, sed vir. Similiter autem et vir sui corporis potestatem non habet, sed mulier." Tali enim consensu ementito contrahentes non traderent-acceptarent sibi mutuo hoc reale dominium seu potestatem corporis, qualiscumque in rerum natura, modo sit sufficiens, existit. E contra **objectum substantiale consensus** matrimonialis seu jus in corpus in ordine ad prolem perpetuum, exclusivum, sacrum potest esse in conditione magis perfecta,

[43] Cf. Gasparri, *De Matr.*, n. 771 sq.

ut in fecundis feliciterque parituris et educaturis, et minus perfecta vel etiam manca, ut in fecundis sed non feliciter parituris educaturisve, et a fortiori in sterilibus; vel potest quoque quasi perimi v. gr. ab illis contrahentibus, qui de facto intendunt evitare generationem, aut procurare abortum, aut non servare fidem. At **talis conditio aut intentio non essentialiter vitiat objectum** substantiale consensus matrimonialis. Non enim stricte loquendo ad objectum substantiale salvandum requiritur, ut proles revera generetur vel educetur, imo neque ut habeatur *potestas* prolem *generandi* vel *educandi*, sed tantum requiritur et sufficit, ut adsit potentia ad copulam de se, qua copulam, aptam ad generationem, quatenus generatio a copula ipsa pendet: sicque hujusmodi copula de se habet *essentialem ordinem* seu relationem ad prolem. Et hoc modo *essentialiter* salvatur objectum substantiale matrimonii, etiamsi *absoluta* impotentia generandi de industria procuretur,—quamvis quidem integra perfectione sua careat: quia semper manet jus in corpus in ordine ad prolem perpetuum, exclusivum, sacrum; et si proles non generetur vel educetur, hoc est omnino per accidens relate ad copulam de se generationi aptam. Auctor quoque sibi ipse contradicere cogitur. Nam e. g. recte admittit valorem matrimonii sterilium; at ex principio suo heic posito hunc valorem negare debet, quia *conditio sterilitatis procurandae* etiam invalidat consensum.

b.—S. Bonaventura loco citato[44] aperte loquitur inter alia de sterilibus arte factis, respondendo ita ad partem objectionis sibi propositae asserentis "quod qui venena sterilitatis procuraverint non sunt conjuges." Atqui procurare venena sterilitatis, ita ut conjuges sint *arte* steriles, seu impotentes ad generationem, quod S. Bonaventura cum antiquis hic supponebat, certo est *contra prolem*,—sed *nondum* est *contra consensum* matrimonialem, qui facit matrimonium. Ac S. Bonaventura aperte declarat etiam hanc impotentiam generandi artefactam non obstare valori matrimonii ex parte objecti consensus, dummodo non *sub tali pacto consentiatur* ex parte voluntatis, ut prolis sterilitas procuretur.

c.—Et idem clarissime edicit S. Alphonsus cum Busenbaum:[45]

[44] Supra p. 50.

[45] *Theol. Mor.*, L. 6, n. 881, 5. Cf. etiam quae Lehmkuhl, *Theol. Mor.*, II, nn. 687, 688, 689 de hac re praeclare disserit, unde facile complentur ejusdem dicta supra p. 317.

"**Valide**, sed illicite contrahitur cum *intentione negandi debitum, vitandi prolem*, vel *etiam non educandi*, moechandi etc., **nisi tamen talis intentio in pactum deducatur, id est, nisi adjiciatur tamquam conditio obligans ad aliquid contrarium essentiae matrimonii.**" Plura ex his certissime sunt **contra** prolem, et nihilominus etiam expressa intentio eorum non obstat valori matrimonii, nisi in pactum deducatur sensu explicato. Hoc sensu quoque sine ulla dubitatione accipienda sunt verba S. Thomae: "Intentio prolis est essentialissimum in matrimonio" (pp. 28 et 24), ut legenti integrum textum Angelici clare patebit.[46] Ergo etiam orbatio ovariorum alicujus feminae, quamvis sit *contra* prolem, non est tamen contra consensum matrimonialem, nisi eodem modo declarato in pactum deducatur.[47]

d.—Ex his etiam liquet, quid sit judicandum de palmari argumento auctoris aliorumque, p. 24 coll. p. 7, scil.: "Matrimonium essentialiter conjunctio in ordine ad prolem est (*saltem in potentia per se*)," nempe ad generationem.

Etenim dicendum est cum S. Thoma[48] et schola universa: "Matrimonium est contractus quidam, quo unus alteri obligatur ad debitum carnale solvendum; unde, sicut in aliis contractibus non est conveniens obligatio, si aliquis se obliget ad hoc, quod non potest dare aut facere, ita non est conveniens matrimonii contractus, si fiat ab aliquo qui debitum carnale solvere non possit; et hoc impedimentum vocatur impotentia coeundi." Juxta S. Thomam ergo scholamque universam, "matrimonium est contractus quidam, quo unus alteri obligatur **ad debitum carnale solvendum.**" Hic est finis intrinsecus **essentialis** contractus matrimonialis, in ordine ad prolem, quae est finis intrinsecus tantum **accidentalis**, sine quo igitur essentia matrimonii plene constare potest;[49] simulque definitio cl. Eschbachii copulae perfectae probatur omnino consentanea verae doctrinae D. Thomae.

e.—Hinc quoque patet, quid sit censendum, de nota auctoris, p. 7:

[46] Supra p. 59.

[47] Et ita interpretanda sunt verba Cl. Eschbach apud *Anal. Eccl.*, vol. 10, p. 497 sub I, nisi velis integram ejus sententiam radicitus pervertere. Cf. etiam Lehmk., supra p. 322.

[48] *S. Th.*, L. 4, Dist. 34 a. 2. *Suppl.*, q. 58., a. 1.

[49] Cf. S. Alph., supra heic sub 5, c.

" . . . denegamus aliquem posse matrimonium *contrahere* sedationemque concupiscentiae intendere, cum actus coniugalis perfectus pro fine primario, seu actus generativus, sit in utraque vel in alterutra parte radicaliter ac physice impossibilis."

Nam copula perfecta, qua vir vaginam normalem feminae penetrando in vaginam semen verum effundit, est copula de se, i. e., qua copula, apta ad generationem, *quatenus generatio pendet a copula.* Ideoque actus generativus, *quatenus pendet a copula*, est in copula memorata semper non solum "radicaliter ac physice," sed etiam *expedite* et *realiter* seu perfecte ac complete possibilis, quia adsunt omnia elementa essentialia generationis, quae copula ipsa qua copula ex lege naturae suppeditare debet. Imo generatio, *in quantum pendet a copula, debet* esse *realiter* et *expedite* (perfecte) possibilis: secus copula de se non esset vere apta ad generationem.

7.—Cl. adversarius adserit quatuor Decisiones ex S. C. Concilii a nobis allatas confirmare opinionem eius; quatenus in illis quatuor casibus mulier semper carebat *vase* debito pro coitu. Hic discimus adversarium habere pro vase debito coitus, *non generativi*, non solum vaginam, sed etiam uterum! Ad memoriam ipsius tamen revocamus etiam in casu a S. Congr. S.O. die 30 Julii 1890 deciso, mulierem passam fuisse ablationem uteri, quem ipse vas debitum putat; et nihilominus S. Congr. respondit: 'Matrimonium non esse impediendum,'" p. 28.

Ad 7.—Mira sane conclusio auctoris, quam nec fieri posse credidisses, nisi heic typis impressam tuis oculis perlustrasses!

Dixit adversarius, de quo heic agitur:[50] "In istis mulieribus, quae a S. Congregatione Concilii impotentes declaratae sunt, semper *defuit vas debitum, ergo potentia coeundi.*" Non dixit:[51] *vasa* debita; non dixit: *vas indebitum*, sed dixit: *vas debitum*, putans quemlibet intellecturum esse, quid hoc sibi vellet. Certissime *vas debitum mulieris* significat *solam vaginam normalem*, seu idoneam ad copulam secundum leges naturae perficiendam, *et nihil aliud.* Sane ipsa haec vagina normalis defuit in *omni* casu ab auctore pp. 12 et 13 allato mulierum illarum, quas S. Congre-

[50] Supra p. 59.

[51] Neque l. c., neque alibi, neque praesertim in definitione. Injuria ergo auctor oppugnat eum e.g. p. 20, acsi potuerit significare copulam sodomiticam, quippe quae fit—venia sit dicto!—in mulieris vase praepostero seu ano, qui longe certissime non est *vas debitum* actus conjugalis!

gatio Concilii impotentes declaravit. Et hic defectus vaginae normalis satis superque sufficiebat ad impotentiam constituendam, quia idcirco non aderat potentia coeundi, quamquam *insuper* accedebat defectus uteri, qui impotentiam ex defectu vaginae normalis jam constitutam nihil immutavit immutatve. E contrario mulier, de qua in Decreto S. Officii de die 30 Julii 1890, retinuit vaginam suam, ergo etiam potentiam coeundi. Sed taedet tam evidentia longius prosequi.

8.—"Uti patet, nos comparationem instituentes inter nostram et oppositam sententiam, hanc coniugibus ansam pro onanismo committendo praebere adseruimus; et hoc etiam in hypothesi de validitate matrimonii cum muliere castrata; unde non diximus copulam illam esse obiective onanisticam, quod erat demonstrandum; sed *viam* onanismi crimini *aperire*. Deterriti detestabilibus delictis, quibus in magnis praesertim civitatibus, ex medicorum confessione feminae tam multae abscissionem ovariorum arte sibi procurant ad prolem vitandam, vel ad indulgendum impune passionibus effrenatis; deterriti malis, quorum ferax est illa sententia tum contra pacem domesticam, tum contra singulos homines et contra societatem, nos iterum atque iterum clamabimus: sententia, quae tenet mulieres penitus carentes ovariis matrimonium valide contrahere posse, non solum onanismi crimini viam aperit, sed societatem ac familiam turbat ac irreparabiliter offendit. Ita ut, etiam in hypothesi quod carentia ovariorum non sit impedimentum dirimens matrimonium *de iure naturae*, desiderandum esset ut summus Pontifex tale impedimentum constitueret *de iure ecclesiastico*," pp. 28 et 29; coll. p. 14. Conferat benevolus lector hunc locum cum eodem loco supra p. 161, et reperiet cl. auctorem caute omisisse in libello, sine omissionis indicio, hanc magni momenti clausulam suam: "De caetero in hypothesi de veritate sententiae nostrae, quod nos propugnamus, copula illa esset revera onanistica."

Ad 8.—a.—Non affirmatur loco impugnato, supra pp. 60 sq.: Cl. Doctor *dicit* copulam illam esse objective onanisticam, sed: "argumentum laborat falso **supposito**," atque auctor pleno ore confirmavit hoc esse suppositum opinionis suae, dicendo supra p. 161: "*De caetero* **in hypothesi** *de veritate sententiae nostrae, quod nos propugnamus, copula illa esset revera onanistica.*" Hypothesis enim est verbum graecum significans *suppositum.* Ipse auctor igitur clarissime demonstravit, quod erat demonstrandum. Quam ob causam, opinor, ista sunt in libello omissa.

b.—Quod vero attinet ad ejus dicta, scil. "etiam in hypothesi de validitate matrimonii cum muliere 'castrata,'" . . . melius

sterilizata, sententiam cl. Eschbachii "*viam* onanismi crimini *aperire*," —jam pluribus loco citato demonstratum est, nimium sine dubio probare ista; quia sunt argumenta *ex abusu* desumpta, et saltem pari modo urgeri possunt contra res legesque vel sanctissimas, imprimis etiam contra ipsum Sacramentum Matrimonii: id quod jam per se ostendit, argumenta illa esse plane inepta et absurda. Idem suo modo egregie probat Lehmkuhl.[52]

c.—Quoad medicos, qui testari perhibentur de delictis feminarum ad fines pessimos abscissionem ovariorum sibi procurantium, —certissime ipsi illi medici, qui nulla cogente necessitate, exsectionem ovariorum procurando, feminis illis pessimis morem gerunt, sunt nefarii delicti, violati officii, fidei fractae rei, vere improbi infamesque, omnibus viribus corripiendi, damnandi, puniendi.

d.—Quoad delicta autem et mala, quorum dicitur ab auctore sententia cl. Eschbachii esse ferax, retorqueri potest argumentum: Auctoris opinio, si in praxim deduceretur, sine necessitate utilitateve, contra doctrinam praximque hucusque traditam, multiplicaret matrimonia invalida ac delicta concubinatu pejora, neque tamen mulieres pessimas, quae auctori ob oculos versantur, efficaciter coerceret; nam omni, qua possent, ope ad prolem vitandam libidinemque carnis satiandam nitentes, aut, spretis legibus, abscissionem ovariorum nihilominus subirent nuberentque, aut alias nefandas propositi consequendi rationes invenirent;—neque cohiberet viros, qui ejusmodi praecise mulieres per fas et nefas sibi quaerendas statuerent;—neque ullo modo apud tales veri onanismi crimini viam occluderet, imo oleum flammae adderet;—multos, praeterea, qui ob fidem in magnis praecipue urbibus collapsam, omni lege posthabita, in tali matrimonio perstarent, sacramentis valedicere, in peccatis suis tabescere, fidei salutisque aeternae naufragium facere cogeret;—sortibus deinde sequioris sexus, praesertim miserarum illarum, quae dira vitae servandae necessitate compulsae vel etiam insciae invitaeve excisionem ovariorum evitare nequirent, male prospiceret; ac proinde et singulos et familiam et societatem et Ecclesiam turbaret et irreparabiliter offenderet. Auctor vero ipse, quod pejus est, juxta notas suas p. 10 et p. 23, multas vetulas ex sola senectute desiccatas a matrimonio ineundo, vel inito utendo arceret omniaque dubiis repleret: in quibus dubiis ipse sibi con-

[52] Supra p. 322.

tradiceret, cum ex una parte doceret obligationem "sequendi sententiam tutiorem, quotiescumque agitur de collatione sacramentorum" p. 23, et ex altera parte practice definiret: "Si autem carentia ovariorum certo non innotesceret, procul dubio favendum esset contrahentium libertati" p. 10, et in tali quovis dubio sequeretur ipse sententiam mitiorem. Quibus nefandis delictis, atrocibus malis, horrendis effectibus deterriti, nos iterum atque iterum clamabimus, clamante simul omni jure tum divino tum humano: Non solum desiderandum est, sed etiam omnibus viribus enitendum et efficiendum, ne unquam Summus Pontifex tale impedimentum constituat *de jure ecclesiastico;* contra potius, ut opinionem auctoris declaret esse saltem non tutam.

9.—Quoad citationem ex editione, quae dicitur, quarta "D'Annibaliana" desumptam,—heic textum citationis auctoris juxta textum verum collocabo.

Textus citationis auctoris ex editione 4ª desumptae, cum auctoris initio et commentario, p. 26.

a.—*Auctoris initium—et textus idem ille.* "De caetero quomodo potest ill. adversarius provocare ad D'Annibale, qui in *4ª ed. 1897, vol. 2*,[54] *n. 431, nota 9*, ita loquitur: Nubere non prohibetur mulier, quae 1° *sterilis* effecta est per utriusque ovarii excisi defectum (S. U. I., 3 Feb., 1887), quia sterilitas non idem est ac impotentia; vel 2° utero careat, *dummodo concipere possit.* Utrum vero concipere possit necne, medicorum judicio relinquimus."

b.—*Commentarius auctoris.* "Uti

Textus verus editionis 4ae ab haeredibus Card. D'Annibale demortui procuratae,—et editionis 3ae ab ipso Cardinale vivo adornatae.[53]

a.—*Editio 4ª A. D. 1896–1897 parata.* "Nubere non prohibetur mulier, quae 1° *sterilis* effecta est per utriusque ovarii excisi defectum (S. U. I., 3 Feb. 1887), quia sterilitas non idem est ac impotentia; vel 2° utero careat, *dummodo concipere possit* (V. Eschb., §§ 1, 8, V.). Utrum autem concipere possit necne, medicorum judicio relinquimus. Sed in hoc casu nemo audeat matrimonium contrahendum permittere vel impedire, aut jam contractum nullum decernere, inconsulta S. Sede."

[53] Summas heic ago gratias P.P. Jesuitis Collegii Woodstockiani, quorum benignitate copia mihi facta est legendi textum verum.

[54] Lege *vol. 3.*

apparet, Card. D'Annibale in primo casu supponit in muliere potentiam, seu possibilitatem physicam generandi (*sterilis* effecta) vel ob operationem non perfectam, vel ob ovaria supplementaria. Et certe si ovariorum excisio talis esset, ut mulier per illam fieret tantummodo sterilis, nubere non prohiberetur. In altero casu permittit matrimonium vel non, secundum quod mulier generare potest vel secus, de quo medicos judices declarat."

b.—*Editio 3ª A. D. 1892 (vol. 3), adornata.* "At nubere non prohibetur mulier cujus vaginae os obstructum est, vel quae utero caret; illa enim congredi potest, haec et concipere (Eschb. §§ 1, 8, V.): nec ea cui utrumque ovarium penitus exectum fuit (S. U. I. 3 Feb. 1887). Scilicet matrimonium ad mutuum quoque vitae adjutorium pertinet, et ad concupiscentiam coercendam."

Ad 9.—Cuilibet utrumque textum editionis 4ae attente legenti, apparent haec:

a.—Omisit sine ullis omissionis indiciis auctor verba illa circa medium textus veri uncis inclusa, videlicet: "(V. Eschb. §§ 1, 8, V)"—quae satis innuunt, *scriptorem horum editionis 4ae verborum* ipsa intellexisse *sensu Eschbachii, praecipui patroni sententiae auctori contrariae.*

b.—Omisit auctor finem textus scil. "Sed in hoc casu *nemo audeat matrimonium contrahendum permittere vel impedire, aut jam contractum nullum decernere, inconsulta S. Sede.*" Quorum loco auctor e contrario scribit: "Card. D'Annibale . . . in altero casu *permittit matrimonium vel non*, secundum quod mulier generare potest vel secus, de quo medicos judices declarat." Cur auctor haec sub (*a*) et (*b*) omiserit, et quomodo commentarius auctoris cum textu genuino omisso plane diverso conciliari possit, judicet lector.

c.—Praeterea notet, quaeso, lector quaedam facta scil. (1) Card. Joseph D'Annibale *mortuus* est Romae **die 19. Juli, 1892**;[55] et illam editionem 4am *Summulae "paullo emendatiorem*, votis plurium obsecundantes, *ediderunt Emi Auctoris haeredes*"[56] **A. D. 1896**—

[55] *Appleton's Annual Cyclopedia, 1892*, p. 584, col. 2.
[56] *Anal. Ecc.*, vol. 4, p. 503.

1897. (2) Jamvero conferat, oro, lector inter se textum hujus editonis 4ae cum textu editionis 3ae A. D. 1891—1892 ab ipso Emo Cardinale adornatae et reperiet, quomodo hunc potissimum locum "Emi Auctoris haeredes paullo emendatiorem" reddiderint—omittendo etiam Decretum S. Off. de die 30. Julii 1890 quod mense Februario 1894, uti videtur, primum publici juris factum, defunctus Card. D'Annibale, si vixisset editionis 4ae tempore, procul dubio heic attulisset! Et nihilominus auctor scribit interrogando: "Quomodo potest ill. adversarius provocare ad *D'Annibale* qui in *4a ed.* ita loquitur etc." Sane nequit merito provocari ad editionem 4am *ab haeredibus "paullo emendatiorem" quatuor vel quinque annis post mortem auctoris procuratam*, quasi quae veram mentem Card. D'Annibale exhibeat—cum *certo cognitae menti Card. D'Annibale* in *editione 3a ab ipso vivo* parata *clare expressae* plane contradicat in pluribus.

10.—"Adversarius accusat nos de mutilatione verborum in Decisionibus S. Officii referendis . . . praetermittendo haec verba: *Re mature diuque perpensa.* At haec verba nihil omnino adjungunt Decisionibus S. Congregationis, quae semper *diu matureque rem perpendit* . . . sunt formula communis," p. 26.

Ad 10.—a.—Heic afferendum duco Decisionis S. Off. diei 30. Julii 1890 textum originalem italicum, quem paucis abhinc diebus inveni apud *Analecta Ecclesiastica*,[57] unde, primum verisimiliter publici juris factum, deprompsisse videntur acta *Canoniste Contemporain*, mense Aprili 1894, quae etiam versionem latinam ejusdem exhibuerunt, teste *Nouvelle Revue Théologique*.[58]

"Mulier N.N. cui operatione chirurgica ablata fuerunt duo ovaria et uterus, a matrimonio arceri nequit."[59]

Illmo e Rmo Signore,

Nella Congregazione di feria IV 23 corrente fui discusso il dubbio proposto da Vostra Signoria con istanza del 31 ottobre dell'anno scorso. Se cioè una donna (N.N), cui per mano chirurgica siano state asportate ambedue le ovaie e l'utero possa ammetersi al matrimonio, e dopo maturo esame gli Emi Signori Card. Inquisitori generali miei colleghi hanno deciso—*Matrimonium non esse impeaiendum.*

[57] Vol. 2, p. 57, mense Februario, 1894

[58] Tom. 26, p. 287, 1894. Quam versionem atinam vide supra p. 318.

[59] Ita *Anal. Ecc.*

Nel significarle ciò per norma di cotesta Curia Le auguro dal Signore ogni bene.

Di Vostra Signoria. *Affmo nel Signore :*
R. *Card.* MONACO."

Roma, 30 luglio 1890.

Mons. Vescovo di Reggio Emilia

b.—Asserta auctoris refutantur factis. Verba ista: *re diu matureque perpensa* non sunt formula communis neque semper requiruntur, quia aliae res sunt satis faciles solutu peritis, aliae autem jam alio tempore antea fuerunt satis *diu matureque perpensae ;* et tunc dubia tum de ejusmodi rebus, etiam summi momenti, tum de facilibus, porrecta *cito* solvi possunt ac revera solvuntur, omissis verbis: *re diu matureque perpensa,* quippe quod veritati haud conveniant. E. g. Archiepiscopus Cameracensis *de abortu medicali* dubium gravissimum proposuit S. Off.[60] et **mox**[61] Rmus Orator impetravit Decisionem, in qua nulla fit mentio verborum: *re diu matureque perpensa,* et simpliciter dicitur: *Negative,* juxta alia Decreta.

c.—Verba: *re diu matureque perpensa,* non sunt otiosa, sed ponderosa ac significant: Rem magni momenti–difficilemve una cum adjunctis fuisse *longo tempore, magna diligentia, plena deliberatione* consideratam ac pensatam[62] quae omnia, uti modo dixi, neque in rebus jamjam ita pensatis, neque in solutu facilibus exiguntur vel praestantur.

d.—Dico jam cum cl. Sili,[63] cujus voto in celeberrima causa *Monasterien.* ibidem apud *Anal. Eccl.* relata Emi. Cardinales maximam vim tribuerunt,—Responsum S. Off. de die 3. Febr. 1887 et Decretum ejusdem de die 30. Julii 1890 esse *meras et simplices declarationes* legis naturalis. "(1) Concedimus Cardinales Inquisitores per se, id est independenter a promulgatione facta de mandato et nomine Papae, non condere leges. Verum hic agitur non de lege condenda, sed de applicanda lege naturali; qua in re S. O. est competens, quin ulla opus sit promulgatione. Hujusmodi enim applicatio includit quidem legis interpretationem, sed comprehensivam tantum[64] (quia nempe naturae jus immutari

[60] REV., vol. 14. p. 171.
[61] Eschbach, *Disp. Theol. Physiol.*, p. 469.
[62] Cf. Lehmkuhl, supra p. 320.
[63] Apud *Anal. Eccl.*, vol. 8, p. 256.
[64] Seu potius *declarationem.*

non patitur), quam proinde necesse non est promulgare. . . . Et haec de valore juridico praedictarum decisionum: quoad vero valorem doctrinalem, esto S. O. per se non esse infallibile, nec accedente approbatione Papae, si materia decisionis aut forma approbationis excludat sententiam ex cathedra (*Lehmkuhl l. c. n. 202*), at quis neget ejus responsa summa pollere auctoritate? Quanti ea facienda sint nos recenter docuit S. H. C.[65], quae in *Parisien.* 28 Aug. 1898, cum ageretur de casu clandestinitatis haud difficili, sed apud eam novo, noluit sententiam edere antequam exploraretur S. O. archivium, si forte aliqua similis causa apud dictum supremum tribunal proposita fuisset; quod tamen inveniri non potuit. (2) Sacrae Congregationes respondent circumstantiis expressis in dubio, quod enunciatur in ipso decreto, non autem circumstantiis, quae maneant occultae; secus infinitis aequivocationibus daretur locus, et praeterea hoc inconveniens haberetur, quod S. C. unam quaestionem proponeret in dubio, et aliam substantialiter diversam dirimeret in decisione." Quibus a doctissimo viro Sili sapienter dictis haec addere lubet: Mea quidem sententia Decisiones illae S. Officii sunt merae ac simplices declarationes (1) *legis naturalis*—tum communi populi a natura edocti sensu[66] tum doctrina ac praxi Ecclesiae scholaeque universae, per multa saecula, hucusque ita intellectae ideoque *moraliter certae;* (2) pariterque *legis ecclesiasticae*—itidem communi interpretatione, doctrina, praxi Ecclesiae theologorumque omnium per saecula tradita *moraliter certae*,—uti supra satis monstratum fuisse videtur. "Quapropter" omnino "sunt ad rem ea, quae" citantur "ex *Il Monitore* Cardinalis Gennari, qui ibi loquitur de promulgatione *legum* ecclesiasticarum," neque "illa arbitrario duabus illis particularibus Decisionibus" applicantur: quocirca iterum exclamatur "emphatice: 'Ubi S. Officium non distinguit, nec nos distinguere debemus.'" E contrario cum S. Officium nullo modo confundat[67] *sterilitatem* seu impotentiam generandi cum *impotentia maritaliter coeundi*, suis auctori verbis, p. 27, respondetur: "Ubi S. Officium non confundit, nec nos confundere debemus."

[65] Scil. S. Congregatio Concilii.

[66] Sili l. c. p. 253, col. 1.

[67] Cf. Lehmkuhl, supra pp. 317 et 318; item 320 et 321.

e.—Etiamsi quis forte nihilominus tenere velit has Decisiones esse potius omnino particulares, tamen cum cl. Tanquerey,[68] qui etiam l. c. n. 1, allegat duo illa opuscula ab Antonelli conscripta, optimo jure docere potest: "Quamvis haec decreta vim legis generalis non habeant, *prudens confessarius ea in praxi sequetur, quum nemo naturali jure nubendi privari debeat, nisi constet eum aliquo impedimento ligari.*" Vide etiam quae in hanc partem cl. Lehmkuhl docte more suo disseruit.[69]

f.—Huc adjungantur quae auctor scribit nota pp. 22 et 23: "'Nonnulli theologi affirmant carentiam ovariorum esse impedimentum dirimens matrimonium; alii vero negant. In praxi igitur tuto sententiam negantem, uti probabilem sequi possumus.'

Qui ita ratiocinantur, quaestionis nostrae statum intelligere non videntur. Nam, relicta nunc doctrina de obligatione sequendi sententiam tutiorem, quotiescumque agitur de collatione sacramentorum; probabilitas adversae sententiae, ut in dissertatione innuimus, vi sententiae nostrae debet necessario ac omnino evanescere. Ut enim habetur apud *Comp. Theol. Moralis Gury-Ballerini-Palmieri ed. xiii Prati, 1898 pag. 55, not. 7*, 'probabilitas componi simul cum certitudine non potest, tum quia a certitudine longe distat, tum quia probabilitas, quae contra se habeat certitudinem, penitus evanescit.' Et ratio est, quia sententia adversariorum et nostra fundantur in duobus diversis ac ad invicem contradictoriis suppositis, scilicet ovaria *esse* et *non esse* necessaria ad actum conjugalem. Quando autem duae adversae sententiae fundantur in duobus ad invicem contradictoriis suppositis, si unum ex illis falsum esse invicte demonstratur, etiam sententia, quae illo falso supposito fulciebatur, est falsa; ac proinde nullo prorsus gaudet amplius probabilitatis gradu. Non recte igitur sententia nostra, ratione oppositae probabilitatis, oppugnatur."

Ita auctor. At bona cum venia ejus, minime gentium invicte demonstratum est vel ab illo vel ab alio quocumque falsum esse suppositum sententiae Eschbachii scil. "ovaria *non esse* necessaria ad actum conjugalem" seu ad copulam maritalem, qua copulam. Contra nobis videtur falsum auctoris suppositum, ovaria *esse* necessaria ad copulam qua talem, quia copula conjugalis ipsa, qua copula, semper perficitur ac peragitur sine ovulis et sine ovariis: non enim mulier *libere*, quando vult, potest effundere, neque reapse effundit *in vaginam* seu organum copulationis, ovula

[68] *Synopsis Theol. Mor., 1902, Suppl.* ad Tr. de Matr., n. 7. Opus admodum egregium.

[69] Supra p. 317 sq.

sua, uti vir potens tempore copulationis, in vaginam semen suum effundit, et saepissime *nulla ovula adsunt parata* in mulieribus etiam physiologice sanis; neque mulier viro copulatur ovariis, sed vagina. Quare cl. Laurentius, S.J.,[70] hisce diebus ipsis ita breviter et absolute scribit pro foro utroque: "Mulier vero est impotens, si ita arcta est, ut congressus sexualis fieri nequeat. Defectus in partibus interioribus muliebrium, ut defectus ovariorum per excisionem remotorum, in foro ecclesiastico non habetur causa impotentiam mulieris constituens."

Adde quod nulla prorsus est obligatio sequendi opinionem auctoris severiorem in re nostra. Heic enim agitur non praecise de collatione sacramentorum, sed de antecedente jure naturali matrimonium ineundi, de quo Bucceroni,[71] alter auctoris dux ac patronus, profert haec quoad dubia vel juris vel facti: "In . . . casu impotentiae licet matrimonium contrahere, quia gravissimum esset propter dubium matrimonio quempiam privare, et possidet certum jus ad ipsum, nisi impotentia probetur, vel certe favet ei praesumptio, quod sit naturaliter potens." Imo etiamsi concedatur heic agi de collatione sacramenti, tamen cum S. Alphonso[72] dicendum est: "Cum enim sit probabilissimum, licitum esse ministrare sacramentum sub conditione, si justa adsit causa, secundum dicta n. 28, hic satis justam causam habet nubendi sub conditione, si sit habilis, ne scilicet in tali dubio cogatur perpetuo manere caelebs.' Quod etiam auctor sensisse videtur, quando alibi, p. 10 nota, contra doctrinam suam supradictam ita scripsit: "Si autem carentia ovariorum certo non innotesceret, procul dubio favendum esset libertati contrahentium," ergo pro quovis dubio in casu, licet ageretur de collatione sacramenti. Quapropter aequali jure theologi illi, qui utramque sententiam probabilem reputantes versantur in dubio, juxta principia Bucceroni aliorumque omnium, recte affirmant: in praxi quemlibet tuto sequi posse sententiam Eschbachii.

11.—"Quod adseritur a cl. adversario de publicatione cl. Bucceroni, et de opinionibus nonnullorum Professorum Romanorum, videtur nobis exaggeratum et nimis probare. Nos quaerimus veritatem, et nihil aliud," p. 28.

[70] *Instit. Jur. Eccl.*, Friburgi Brisgoviae **1903**, n. 619.
[71] *Inst. Theol. Mor.*, II, n. 1031.
[72] *Theol. Mor.*, L. 6, n. 1102.

Ad 11.—Etiam "nos quaerimus veritatem, et nihil aliud." Quare loco citato[73] diximus: "Quod plures apprime egregii Professores Romani opinionem cl. Doctoris docent, eam minime reddit *veram*." Ac revera, ut ibidem addidimus, plures celeberrimi Theologi Romani in rebus gravissimis vehementer errarunt. Nam ad theologos omnes tam Romanos quam alios pertinet notissimum illud: Tantum valet auctoritas, quantum valet ratio et pondus; ac proinde si ratio intrinseca sive auctoritas omnino praeponderans, contra opinionem theologorum etiam Romanorum occurrit, non potest haberi certa, imo ne probabilis quidem. Jamvero auctoritas S. Officii in nostram partem omnino inclinat, testibus theologis primi subsellii, etiam ipsis alterius opinionis sectatoribus, uti Lehmkuhl,[74] non obstantibus opusculis Antonellii "*invicte, palmarie, solidissime, sine effugio* contrarium probantibus,"—si verba Decisionum S. Officii *objective, uti jacent*, juxta propriam et naturalem eorum significationem vere ecclesiasticam ac theologicam hucusque traditam sumantur, et non tantum subjective juxta novam quandam quorumdam notionem physiologicam. Accedit, quod in ipsa re nostra alii theologi, etiam Romani, saltem aeque praeclari auctori ejusque asseclis intrinsecis summi momenti rationibus acriter contradicunt. Quod autem cl. Bucceroni allegationem de declaratione quadam privata Cardinalis S. Officii Secretarii voce data spectat, profecto cl. Eschbach ad publicas Decisiones ipsius S. Officii *uti jacent*, et ad *publicam* interpretationem ab Assessore S. Officii *publice* factam *potiori* jure provocat, quam ejus adversarii ad privatum responsum et "vivae vocis oraculum" alicujus Secretarii S. Officii. Denique etiam nos haud negamus Decisiones illas S. Officii jure posse dici *forma* particulares, sed *materia* tenemus eas esse omnino universales, qua distinctione solvitur etiam difficultas ab auctore p. 29, prolata. Quae omnia sane probant, quod probare volunt, scil. auctoritatem opinionemque Antonellii ejusque asseclarum neutiquam esse tanti faciendam, quanti facit auctor identidem iterando ac repetendo:[75] "Et *sufficiat* nomen afferre clariss. *Joseph Antonelli* . . . qui data opera duobus opusculis *invicte* ac *triumphaliter* sententiam nostram propugnat;" cl. *Bucceroni*,

[73] Supra p. 60.

[74] Supra p. 320. Cf. etiam cl. Tanquerey infra sub V. 3, et Laurentius l. c.

[75] Pleraeque litterae cursivae a me sunt procuratae.

qui *Antonellii* sententiam *amplexus* . . .; cl. *De Luca* . . . qui *plausu* ac *laudibus Antonellium prosequitur* . . .; clariss. *Lapponi* . . .; clariss. *Topai* . . . qui duo postremi opusculis italice conscriptis rem *palmarie* tuentur." . . . "*veritate* victi," pp. 13, 14. "*Veritatis* oppugnatores . . . quod et in casu nostro," p. 16. "Argumenta cl. Eschbach, quae cl. Antonellius . . . *in nihilum* redegit. Unde clariss. De Luca . . . *justissime* judicavit: "Antonellius Rev.mum P. Eschbachium *palmarie* refutat," p. 21. Sed haec hactenus.

12.—"Impotentes sunt vir et femina ita senes, ut actum coniugalem perficere nullatenus possint," p. 9.

"Uti patet, thesis nostra casus respicit, in quibus ovariorum absentia constare potest sive ex doctoris, qui chirurgicam operationem perfecit, testatione; sive aliis criteriis, quae certe non desunt. Ubi enim absentia illa verificatur, menstrua cessant, ipsae mamillae retrahuntur ac recedunt; necnon alia eveniunt, quae vitam mulieris veluti virilitate afficiunt," p. 10 nota.

"Arbitraria est etiam accusatio de inconstantia ex hoc, quod atrophiam organorum essentialium docuerimus esse impotentiam; et tamen vetulis, atrophia etiam *absoluta* ovariorum ex senectute laborantibus, matrimonium permittere, *iuxta ipsum, debeamus*," p. 20.

"Nam vetula non semper ad actum conjugalem, quo ex se esset possibilis generatio, est inepta: cum aliquando, etsi vetula, sit apta; aliquando sit inepta per accidens; aliquando sit inepta per se; in quo ultimo casu certe ipsa est, pro re nostra, sicut femina carens ovariis," p. 31.

Ad 12—Si probe intelligam haec auctoris dicta, juxta ipsum vetula potest esse vere impotens ob absentiam ovariorum **ex sola senectutis desiccatione**, quando scilicet adsunt criteria ab eo descripta. Quod si auctor revera docet, certo obnititur universali et perpetuae doctrinae ac praxi "a primordiis servatae" tum Ecclesiae tum omnium omnino cujuscumque scholae theologorum talia vetularum matrimonia permittentium, etiam in casibus, ut bene ait Lehmkuhl,[76] in quibus vel praesumptio vel ipsa certitudo extinctae generandi facultatis adest. Hoc quoque auctoris dux Antonelli admittit scribendo:[77] "Hac certe ratione, Ecclesia numquam matrimonium senum prohibuit." Haec igitur doctrina auctoris si revera eam tenet videtur vere temeraria. Qua tamen supposita,

[76] Supra p. 316.

[77] *De Conceptu*, n. 103.

libenter revoco accusationem inconstantiae contra auctorem hac ex parte factam.

13.—"Quid potius respondet adversarius, si vir senex, quamvis erectionem patiatur et *materialem* copulam perficere queat, ob senectutem[78] tamen careat semine, quod ipse in definitione coitus posuit?" p. 21.

Ad 13.—a.—Quoad matrimonium *contrahendum:*

1. *Speculative*, cum Petro de Ledesma[79] dicendum est: "Si enim senes sunt ita senio confecti et exhausti, quod nullo modo seminare valeant, quamvis possint erigere membrum et penetrare vas, non possunt contrahere, et si contrahunt, matrimonium est invalidum." Aliter tamen prorsus judicandae sunt feminae vetulae, quae etiam utcumque senio confectae, exhaustae, absolute exsiccatae, semper valide contrahere possunt "modo possint ingressum viri pati ad claustra pudoris,"[80] ut modo diximus sub **12.**

2. *Practice*, quisnam hoc probabit modo licito in casu viri senis? Ergo Ecclesia viros senes cujuscumque aetatis ad matrimonium admittit, neque confessarius quidquam de potentia viri senis debet indagare, nisi ab ipso sene interrogetur.

b.—Quoad matrimonium *contractum:*

1. Cum Lehmkuhl[81]: "Licita etiam habetur copula, si vir sterilis est aut (*a*) propter senectutem, aut (*b*) propter impotentiam supervenientem; saltem si in utroque casu congressus perfici potest, etsi *veri* aut *fertilis* seminis emissio non habeatur . . . siquidem in actu ex se conjugibus licito non ipsi faciunt, quo impediatur generatio, sed hoc fit naturae defectu." Quamdiu igitur habetur vel *sola probabilis spes* copulam perficiendi, ipsa certo exerceri potest.

2. Quid singulariter de viris post matrimonium *contractum* castratis? Alii, ut D'Annibale,[82] tenent copulam ejusmodi esse *licitam*, alii, ut Eschbach,[83] tenent esse *illicitam*. Practice potest igitur dissimulari. Dicit quidem auctor, p. 23:

[78] Nonne haec auctoris suppositio contradicit doctrinae ducis ejus Antonelli scribentis: "Confectio zoospermatum in mare, semel incepta, *tota vita perdurat, etiam in tarda senectute.*" (*De Conc.*, n. 2).

[79] Apud Eschb., *Disp.*, p. 200.

[80] Salm., *De Matr.*, c. 12. n. 126.

[81] *Theol. Mor.*, vol. 2, n. 835, 4; ed. 10.

[82] *Summula*, vol. 3, n. 470, not. 13. [83] *Disp.*, p. 200.

"Unde vel thesis nostra nullatenus est admittenda; vel simul cum ipsa omnes necessariae consequentiae, non dimidiatae, sed integrae admittendae sunt. Quapropter si carentia ovariorum, quae ante matrimonii celebrationem existit, matrimonium ipsum dirimit ac invalidum reddit; carentia ovariorum, quae post matrimonii celebrationem locum habet, impedit certissime usum Matrimonii. Carentiam ovariorum tanquam impedimentum dirimens agnoscere, ac conjugibus tali carentia affectis usum matrimonii permittere, est apertissima contradictio," *cf.* p. 24.

At multis theologis gravibus vel ipsa castratio virorum **post nuptias** facta, quae certissime est impedimentum dirimens matrimonii ineundi, non videtur obstare legitimo usui matrimonii. Nec sine ratione. Nam jus per matrimonium validum ad ejus usum acquisitum revera est omnino certum et certo est in possessione, quousque aliquo modo copula perfici unusque saltem finis, etiam secundarius, obtineri potest. Jure igitur suo utuntur conjuges copulam illam exercendo; semen autem *non emitti* contingit per accidens, sicut accidit semen esse sterile. Ita fere illi theologi.

V.—Tractatio cl. Lehmkuhlii—et cl. Editoris A. E. R.

1.—*Cl. Lehmkuhl.*—Mea quidem opinione auctor pp. 30 sq. cl. Patrem Lehmkuhl indigne tractavit, quinimo vel ipsi auctoris fautores se ejusdem esse opinionis mihi aperte fassi sunt. Sed non sum is, qui viri eximii patrocinium suscipere debeam. Ipse enim plus quam satis sese tueri poterit. Quod tamen viro illi doctissimo ac celeberrimo haudquaquam profecto opus est, quum aureo praeclarae inter omnes famae maximaeque auctoritatis clypeo, operibus et scriptis summa laude dignis comparato,—placide ejusmodi tela inania excipiat, confringat, repercutiat. Haec tantum dicenda esse arbitror.

a.—Cl. Lehmkuhl agens de difficultate *theoretica*, conatur tantummodo, sine ira et partium studio, statum quaestionis *cum utriusque partis argumentis* summatim exponere. Cur igitur tantae irae adversus virum illum sane modestum, quod simpliciter noluerit suam opinionem aliis per fas et nefas obtrudere asserendo v. c., "Quae omnia *solidissime* ac *sine effugio* tractata ac confutata fuerunt a cl. Antonelli . . . et a cl. Bucceroni . . . sicut tractata ac confutata fuerunt in nostro articulo pro mense Februario qui ad auctorem non pervenerat, quando talia scripsit," p. 31.

Pervenerant ad eum profecto opuscula illa "invicte, solidissime, sine effugio, palmarie" probantia; docuerat ipse *ante* cl. Antonelli, *ante* Bucceroni, *ante* auctorem nostrum aliosque, quantum scio, ipsam eorumdem opinionem: et nihilominus de ea modeste loquitur, ac probabilitatem saltem sententiae cl. Eschbachii admittit.

b.—Nullo jure dicit auctor de cl. viro sequentia, juxta quae ponuntur verba genuina.[84]

Narratio auctoris, p. 31.	Verba genuina Lehmkuhlii.
"Copulam **natura sua non generativam, seu non conjugalem,** matrimonium validum reddere, ex eo quod copula sufficit, ut sit perfecta **tantum** ex parte viri (sic!)."	"Et si semel admittitur, vim generandi ad valorem matrimonii in femina non esse necessariam, facile est gressum facere ad casum de carentia uteri: videlicet neque hunc defectum, quum non impediat copulam perfectam ex parte viri neque satisfactionem mulieris, esse impedimentum matrimonii dirimens."

Quibus collatis, liquent haec: (1) Auctor suo marte addidit verba: **natura sua non generativam seu non conjugalem,** item praesertim verbulum: **tantum,** sicque profecto sensum funditus mutavit. (2) Lehmkuhl heic loquitur hypothetice: "*Si* semel admittitur,"—conando sententiam, de qua agit, objective exponere; ac paullo ante[85] jam dixerat: "Quapropter matrimonium consistere posse validum, si modo **copula complete** haberi possit, quae **apta sit ad completam satisfactionem utrique** praestandam. (3) Quid enim est copula? Copula est *conjunctio conjugalis seu maritalis utriusque sexus*, i. e. viri ac feminae; secus nequit esse *copula;* et copula est *perfecta* ex parte viri, si *penetratio* simul et *inseminatio intra vas debitum* seu *vaginam normalem* feminae adest. Ergo *copula perfecta ex parte viri* **natura sua necessario** requirit conjunctionem carnalem cum femina, erectionem, vaginae penetrationem, intra vaginam inseminationem;—atque jam eo ipso est ac necessario esse debet, *qua copula*, substantialiter perfecta ex parte mulieris, quacum in muliere *regulariter* habetur quoque satisfactio completa,

[84] Supra p. 317. [85] Supra p. 316.

quae est *accidentale* complementum copulae substantialiter in muliere perfectae. Hoc loco Lehmkuhl videtur ex industria ita descripsisse copulam perfectam juxta sententiam, quam ibi exponere nititur, ne ullum ambigendi cavillandique locum relinqueret. Secundum constantem autem S. Thomae doctrinam[86] mas est principium activum, mulier vero principium *passivum;* ac proinde quoad copulam *recipere tantum* debet semen virile intra vaginam normalem penetratione viri naturali depositum, et reliqua in ea operatur natura.

c.—Caetera asserta auctoris superius satis agitata sunt. Quaedam tantum adnotanda videntur. (1) Auctor scribit, p. 33: "Jamvero haec excisio a chirurgo fieri potest vel laparotomia **seu** methodo vaginali, vel methodo sacrali, vel perineali." Ut particula: *seu* heic ab ipso ponitur contraria alteri particulae: *vel* ter repetitae, videtur auctor *laparotomiam* pro *eadem* vel *fere eadem* re habere ac *methodum vaginalem.* Quod utique est aliquid novum. Certo haud accurate retulit verba magistri Antonelli scribentis:[87] "In neutro casu S. O. proposito, indicatur qualis operatio adhibita fuerit, an scilicet laparatomia **vel** methodus vaginalis, vel methodus sacralis, vel perinealis."

2. Quod ad interpretationem Decisionum illarum S. Officii pertinet, non secus ac Lehmkuhl Tanquerey quoque[88] scribit, etsi ambo opuscula Antonellii "invicte, triumphaliter, palmarie, sine effugio" contrarium probantia perlegerit: "Quam posteriorem sententiam[89] secutum est *S. Officium* in duobus casibus particularibus." Et tum in fine addit verba jam supra commemorata: "Prudens confessarius ea in praxi sequetur." Namque hi auctores sumunt verba Decisionum juxta propriam et naturalem eorum significationem ecclesiasticam ac theologicam hucusque traditam, et non juxta novam illam quorumdam physiologicam. Praeterea haec eorum agendi ratio, quamquam uterque "certissime modum in SS. Congregationibus procedendi callet" (p. 34), clare ostendit non posse jure affirmari: "Tamen de carentia totali ovariorum vel uteri non constabat . . . Et quod res ita se habeat, nunc

[86] E. gr. *Sent.* 4, Dist. 34, q. 1, a. 2 ad 6.

[87] *De Conceptu,* n. 129.

[88] *Synopsis Theol. Mor. Suppl.,* n. 7 B, ubi n. 1, citat opusc. Anton.

[89] Scil. Eschbachii, ib. n. 6.

certissimum est post ea, quae, duobus abhinc annis, publici juris facta fuerunt a cl. P. Bucceroni" (p. 13).—"Antonelli . . . **invicte ac triumphaliter** sententiam nostram propugnat" (p. 14). Cl. Lehmkuhl "scit quae dicimus esse **clarissima et citra controversiam**" (p. 34), et id genus alia.

2. *Cl. Editor* A. E. R.[90]—De quo auctor, p. 3, nota, ita scribit:

"Quod accidisse videtur editori cujusdam periodici, cui titulus AMERICAN ECCLESIASTICAL REVIEW, in quo hanc disputationem incepperamus. Ille enim, lingua vernacula usus, praepostere ac prorsus injuria, discussionem tanti momenti in medio ex abrupto jugulavit, antequam debita hinc inde responsa adducerentur: ac judicem se hujus perdifficilis quaestionis constituens, loco servandi altum silentium, levia de ipsa ac omnino erronea produxit, quae partium studium manifeste redolent.

Et revera: (a) In editione periodici pro mense Decembri 1902, pag. 656, editor ille scripsit *decretum* adesse S. Officii, cujus etiam verba refert, scilicet: '*Impotentes non sunt feminae, quae utroque ovario et utero carent.*' Quando haec verba legimus, magno affecti fuimus stupore: in eadem enim ipsissima editione illius periodici primus articulus noster continebatur, quo probamus decretum illud esse purum figmentum. Et sic editor ille decretum citavit quod non existit!

(b) In editione periodici pro mense Martio 1903, pag. 352, editor ille scripsit S. Officium decisiones emanasse pro casibus *absentiam* ovariorum respicientibus; dum in eodem periodico, duobus datis articulis, invicte probaveramus illas decisiones non respexisse *absentiam* ovariorum.

(c) Eodem in loco scripsit nos conatos *tantummodo* esse demonstrare nullam normam erui posse generalem ex S. Officii decisionibus; adversarium nostrum vero post decisionum analysim *demonstrasse* contrarium. Quam assertionem editor ille non protulisset, si argumenta perpendisset ac intellexisset, iisque solum ductus locutus fuisset; uti lectoribus ex hoc opusculo apparebit."

a.—Cl. Editor usus est lingua vernacula saltem in expositione principiorum, quia optime scivit, multos esse foliorum suorum lectores, qui mallent haec anglice exarari.

b.—Cl. Editor haud "praepostere ac prorsus injuria discussionem tanti momenti" jugulavit; nam noluit cl. vir vere miserandus lectoribus praebere pro subscriptione annua nihil nisi controversias, refutationes, responsiones sempiternas Casacca-nas Hild-ianasque, merito timens, ne, anno exeunte, ipse cum fisco suo jugularetur. Quare judicem se constituit non praecise hujus

[90] Quem enixe rogo, ne deleat, quae de eo scribenda hic argumenti causa putavi.

quaestionis, sed boni communis foliorum suorum ac lectorum, quorum sunt sexcenti alii praeter nos duos.

c.—Cl. Editor est ab omni partium studio alienissimus. Audiantur ejus verba ex epistolis ad me privatim datis deprompta. Die 8 Aprilis h. a. mihi scripsit: "A rejoinder would put the REVIEW in the position of partiality, for, after having refused (as it would seem) the article by Father Casacca because there was enough of the discussion, the editor would appear willing to take it up again when it comes from Father Casacca's opponent." Iterum die 18 Aprilis h. a. hanc de cl. D. Casacca laudem protulit: "Indeed, I hold him to be a learned and able man, and perfectly sincere in his argument."

d.—Cl. Editor scripsit adesse *decretum* S. Officii, quia versio Latina, quae ubique circumferebatur, Decisionis de die 30 Julii 1890 continebat vocabulum: *decreverunt*. Quod tamen auctor in alleganda ista Decisione omisit, et etiam postquam haec omissio ei objecta fuit,[91] hanc objectionem caute silentio praeteriit, p. 26. Nunc vero legimus in textu originali italico: "hanno deciso." Neque cl. Editor *solus* est, qui censet nondum esse a quoquam invicte probatum, decretum illud esse figmentum vel Decisiones illas non respexisse *absentiam* ovariorum: multi quoque alii idem omnino existimant.

e.—Quando cl. Editor scripsit, auctorem "conatum esse" (D. Casacca legit quod Editor non scripsit: "*tantummodo*") demonstrare nullam normam erui posse generalem ex S. Officii Decisionibus, multo ante praeoccupavit auctorem,qui nunc ipse plane idem fatetur p. 3: "Perbrevi hoc libello duo moliri **conati sumus**." Atvero, uti certus missionarius celeberrimus juniori cuidam eum diutius concionando imitari profitenti quondam reposuit: "Quod licet Jovi, non licet bovi."

f.—Cl. Editor revera non dixit, auctoris adversarium "*demonstrasse*" contrarium, sed usurpavit vocabulum anglicum: "*show*," quod heic significat tantum: simpliciter, practice ostendere, exponere, probare, non autem stricte et absolute demonstrare.

VI.—APPENDICULA: QUAESTIO GRAVISSIMA.

Quaeritur.—Teneturne mulier nupturiens exsectionem ovariorum manifestare sponso *ante* matrimonium?

[91] Supra p. 56.

Resp.—Tenetur, et quidem *ex justitia*, secundum S. Alphonsum, si velit nubere. Ratio est quia est defectus *damnosus* sponso, saltem ubi sponsus prolem gignere cupit, et "sicut peccat contra justitiam qui merces noxias vendit alteri credenti bonas, ita a fortiori qui cum pernicioso defectu vult matrimonium contrahere."[92] Quodsi sponsus nolit ducere mulierem excisionem ovariorum passam, juste potest hoc tamquam *conditionem sine qua non* in pactum deducere, uti ajunt, et ex justitia exigere, ut defectus ille manifestetur sub poena nullitatis contractus matrimonialis ineundi; quia non vult ducere talem mulierem ac proinde consensus ejus exterius tali mulieri datus esset nullus. Ut vero postea *hanc conditionem sine qua non* consensus sui juridice possit probare, debet eam aut documento rite confecto aut aliter coram testibus, saltem duobus, exigere.

VII.—Ultimum Vale.

Quibus omnibus mature perpensis, haud immerito affirmari posse videtur: cl. auctorem punctum non retulisse (p. 4). Contra optimo jure cum cl. Lehmkuhl,[93] Tanquerey, Laurentio, aliis docetur: Decisiones S. Officii in re nostra, quamquam *particulares* reputantur, saltem abunde *sufficiunt*, "ut inde securam sumere possimus normam practicam." Imo, sepositis etiam, argumentandi gratia, S. Officii Decisionibus, quum quaestio nostra saltem "theoretice nondum sit plane soluta,"[94] vel "disputata,"[95] secundum ipsius Bucceroni principia supra sub IV. 10. f. laudata, "licet matrimonium contrahere, quia gravissimum esset propter dubium matrimonio quempiam privare, et possidet certum jus ad ipsum, nisi impotentia probetur;" et secundum S. Alphonsum ibid. femina, de qua heic agitur, saltem "satis justam causam habet nubendi sub conditione, si sim habilis, ne scilicet in tali dubio cogatur perpetuo manere coelebs."

Et nunc ultimum vale dicam omnibus, ac promissis initio datis staturus, quidquid forte cl. auctor in contrarium disputaverit, in posterum silebo.

Joseph C. Hild, C.SS.R.

Ilchester, in Md.

[92] Aertnys, *Theol. Mor.*, L. 6, n. 442, qu. 2 ex S. Alph. [93] Supra p. 320.
[94] Lehmkuhl, supra p. 317. [95] Tanquerey, l. c. n. 6.

Analecta.

E S. CONGREGATIONE RITUUM.

PROBATUR NOVA EDITIO MARTYROLOGII ROMANI.

Praesens Martyrologium novissime recognitum et auctum, Sacra Rituum Congregatio probante Sanctissimo Domino Nostro Leone Papa XIII, imprimi decrevit per Typographiam Polyglottam Sacrae Congregationis de Propaganda Fide: statuitque ab aliis ubique locorum deinceps typis edi non posse nisi accedente auctoritate Ordinarii loci et omnino ad normam huius exemplaris.

Die 1 Maii 1902.

D. *Card.* FERRATA, *Praef.*

L. † S. D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE PROPAGANDAE FIDEI.

EXPLICATUR DECRETUM 1 MARTII 1902 CIRCA PROHIBITIONEM CELEBRANDI MISSAM IN PRIVATIS CELLIS SUPER NAVIBUS.

Ill.me ac Rev.me Domine:

Quod per Decretum S. huius Congregationis diei 1 martii vertentis anni, est cautum super celebratione missae in navibus,

tantum respicit abusus illos qui orirentur, si in privatis cellulis viatorum, usibus vitae destinatis, indecenter offerretur augustissimum Sacrificium Missae. Non autem absolute celebratio in cellis prohibita est, quando adiuncta omnia removeant irreverentiae pericula. Quamobrem firmis manentibus Decreti praedicti praescriptionibus, velit Amplitudo Tua idem sincero sensu intelligere ac missionarios sine causa turbatos quietos facere.

Ego vero Deum rogo ut Te diu servet ac sospitet.

Amplitudinis Tuae addictissimus servus.

Roma 13 Agosto 1902.

ALOISIUS VECCIA, *Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

PIA EXERCITIA IN HONOREM SS. CORDIS JESU.

Decretum Urbis et Orbis, 30 Maii 1902.

Quo cultus erga Sacratissimum Cor Jesu per Catholicam Ecclesiam tam late diffusus adhuc majora incrementa susciperat f.r. Pius IX. per decretum S. Congr. Indulgentiarum d.d. 8 Maii 1873, nec non SS.mus D.nus Nr. Leo PP. XIII. per literas E.mi S. Rituum Congregationis Praefecti sub die 21 Julii 1899 ad Universos Episcopos transmissas, eum morem in pluribus Ecclesiis jam obtinentem, ut per integrum mensem Junium varia pietatis obsequia divino Cordi praestarentur quam maxime commendarunt, eique indulgentias adnexuerunt.

Quoniam vero de eisdem Indulgentiis ab utroque Pontifice concessis, pro memoratis piis exercitiis mense Junio peragendis aliquod dubium obortum fuerit, ad illud removendum, immo ut Fideles amplioribus etiam collatis gratiis spiritualibus ad cultum ejusdem SS. Cordis validius excitentur, Sacra Congregatio Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus a SS.mo D.no N.ro specialiter tributis ea decernit quae sequuntur. *Omnes Christifideles, qui sive publice, sive privatim peculiaribus precibus devotique animi obsequiis in honorem SS. Cordi Jesu mense Junio corde saltem contrito vacaverint, Indulgentiam septem annorum totidemque quadragenarum semel singulis dicti mensis diebus lucrentur.*

Qui vero Christifideles privatim tantum singulis dicti mensis diebus praefata obsequia praestiterint simulque uno die vel intra memoratum mensem vel ex octo prioribus mensis Julii vere poenitentes, confessi ac S. Synaxi refecti, aliquam Ecclesiam vel publicum Oratorium visitaverint, ibique ad mentem Summi Pontificis pias preces effuderint Plenariam Indulgentiam consequentur.

Quam quidem plenariam Indulgentiam etiam ii Fideles lucrentur, qui saltem decem in mense vicibus ejusmodi exercitiis publice peractis interfuerint itemque supra memorata pia opera adimpleverint. Quas omnes Indulgentias eadem S. Congregatio etiam animabus igne purgatorio detentis fore applicabiles declarat.

Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Sec.ria ejusdem Cong.nis die 30 Maii 1902.

S. *Card.* CRETONI, *Praefectus.*
F. SOGARO, *Archiep. Amiden., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. Congregation of Rites approves new edition of the Roman Martyrology.

II.—S. Congregation of the Propaganda interprets a former decree (March 1, 1902) regarding celebration of Mass aboard ship.

III.—S. Congregation of Indulgences: Indulgences for devotional exercises in honor of the Sacred Heart during the month of June.

INDULT REGARDING THE SABBATINE PRIVILEGE.

The Vice Procurator General of the Fathers of the Mission (Lazarists) has obtained from the Holy See for the priests of his Order the faculty of commuting the obligations attached to the Sabbatine Privilege. The faculty may be used in favor of the Sisters of Charity and of all persons who dwell in establishments under their care or direction. As is well known, the Indulgences comprised in the Sabbatine Privilege, applying to those who wear the brown scapular (Mt. Carmel), entails ordinarily the obligation of reciting the "Little Office of the Bl. V. M." Those who cannot read must abstain from meat on Wednesdays and Saturdays, and observe the regular fastdays prescribed by the Church. The faculty of commuting these obligations is ordinarily restricted to the Carmelites, especially in places where there is a Convent of the Order. The Text of the Concession in the original is as follows:

E Sacra Congregatione Indulgentiarum.

Beatissime Pater:

Agostino Veneziani, Pro-Procuratore Generale della Missione, prostrato al bacio del S. Piede, supplica umilmente la S. V. a voler accordare ai Preti della Missione la facoltà di poter commutare alle

Figlie della Carità ed alle persone dimoranti negli stabilimenti diretti da dette Suore, il piccolo Ufficio della B. V., i digiuni e le astinenze che si richiedono per conseguire il privilegio *sabbatino*, dagli ascritti allo scapolare del Carmine, anche nei luoghi dove esistono Conventi o Case dell'Ordine Carmelitano, essendo molto difficile alle persone suddette recarsi per tal commutazione dai Padri Carmelitani. Che ecc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D.N. Leone PP. XIII sibi specialiter tributis, benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

A. *Card.* TRIPEPI, *Praef.*

L. ✝ S. FRANCISCUS SOGARO, *Archiep. Amiden., Secr.ius.*

THE PROPAGATION OF THE FAITH.

To the Editor of THE ECCLESIASTICAL REVIEW :

When we were boys I think the "Annals of the Propagation of the Faith" were better known among Catholics than they are to-day. The Christian Brothers used to train us to collect pennies for the book every week, and the Jesuits did likewise for the "Holy Childhood." Now we have pamphlets and annals from so many domestic as well as foreign sources that the "Propagation of the Faith" is lost sight of. Besides those "Annals" there are others issued by particular organizations, and I make bold to say that your readers will be interested and benefited by the synopsis of a letter in the "Annals of the Congregation of the Missson," from that land now so full of tragic interest, the land of Marco Bozzaris and of Alexander, son of Philip of Macedonia. Father Cazot, C.M., writes substantially as follows, under date of June 22, 1902 :

" . . . We take into our *seminary*, which is near Thessalonica, children eight or ten years old, for if they pass through other schools and come to us at fourteen or fifteen, they are possessed by schismatical ideas which it is almost impossible to eradicate. Even these little ones have had no Christian training either from their ignorant mothers or from the *popes ;* their parents have worldly views in sending them to us, and when the boys are seventeen or eighteen and think they know enough, off they go. One cause of this is the fact that *the students go home in vacation*, and it takes three

months to bring them back to their former condition, when they return to school. We cannot afford to keep them in the seminary during the vacation, but we must try and do so, else we will lose the fruit of our labor . . . Another obstacle to vocations is the low esteem in which priests are held in schismatical countries, and the political agitation which takes in all ages in these Turk-ridden regions . . . We give special attention to our Catholic *popes*, the greater number of whom have been retained from schism, but are destitute, ignorant, and unfit for duty. This year we gave them a retreat, boarding them not only, but paying cost of their coming and going. It is a heavy charge for us, but it is necessary, and they make the retreat in a most edifying manner . . . They need our aid constantly, for their salary is exceedingly small (I suppose it comes from the Propaganda). We procure them 'intentions,' and of these we must have *eight to ten thousand a year*. We must get bread for them *and their families*, and the second-hand cassocks and cloaks we give them 'make them very happy and render them a little more presentable.' . . . We wish to organize monthly conferences for the *popes*, where they might receive *an instruction in the Catechism* and a spiritual conference, besides a fraternal agape, but we had scarcely commenced when the labor of the silk-worm interrupted it—'*every other interest must yield to the silk-worm.*' But we must resume this work in October in order to keep 'our popes' in the right way and to furnish them with instruction. Unfortunately our resources are absolutely insufficient, our schoolmasters, for example, receiving only forty dollars a year . . . We have a Vicar Apostolic; eight Lazarist priests and six brothers; an ecclesiastical and preparatory seminary, two residences and an orphanage for boys; four young native priests, celibates; twenty-four popes, seven Sisters of Charity with a house, a school, an orphanage and a dispensary; twelve or fifteen Eucharistic Sisters with an orphanage, three residences and three schools; ten schools for boys with fourteen 'professors'; three schools for girls with three mistresses; one thousand to fifteen hundred Bulgarian Catholic families . . . As a result of our labors, from eight to ten thousand Christians of the Oriental rite have entered the fold of the Holy Catholic Church, and few missions have so consoling a record. We could not succeed but for the protection of France! . . . " So far this missionary.

I would like to quote from another letter describing the consecration by Bishop (afterwards Cardinal) Massaja of the Servant of God,

Justin de Jacobis, in far Abyssinia. "In the largest room of the house an altar was formed of three chests, two boxes made a side altar and two other boxes, covered with some red stuff, made the two shrines. These preparations lasted till midnight. The ceremony took place at 3 A.M., two Abyssinian priests, who knew Latin, acting as assistants. Two French travellers looked in from the one window on the water's edge, and at the door on the town-side of the building; Brother Paschall, a Capuchin, with a brace of pistols attached to his cord of St. Francis, watched out for any attack from Mussulmans. He kept an eye on the altar, however, and heard Mass and received Holy Communion. The new Bishop received a silver ring with a piece of colored glass in it; one pectoral cross served the two Bishops, the one who was consecrated acting as Master of Ceremonies! When all was over, the 'altar' was stripped, the future Cardinal leaped from the window into the boat that was to carry him further on his way, and the new Bishop remained alone in his boundless diocese in Abyssinia."

I have had the thought for some time back that a selection from the "Annals of the Propagation of the Faith" or from those of the Congregation of the Mission, the "Lettres edifiantes" of the Jesuits, etc., in our weeklies would be very interesting, edifying and useful. I do not offer the above summary as one that would be exactly eligible for their columns, but I confess that I thought it would suit those of the REVIEW, and I submit it with my thought to my brethren of the clergy.

EDWARD MCSWEENEY.

Mount St. Mary's, April 21.

THE "CARENTIA OVARIORUM" ONCE MORE.

In the present issue of the REVIEW, the Redemptorist Professor Hild gives a thorough critique of Dr. Casacca's pamphlet. The passages which he analyzes in order to lay bare the sophisms of a seemingly plausible argument are given in full, so that the reader who is interested may not at every step be obliged to refer to the original. This is our apology for the length of the paper which, we trust, will satisfy every student of the subject.

It may be asked how, if it be granted that Father Casacca's argument has, theoretically, some foundation, it should yet be practically untenable; the answer is that theory builds upon specu-

lative conditions which of course may be true, whilst legislation builds upon actual conditions which may prevent the realization of an ideal project no matter how true. Thus, it is true that a man who is known to be guilty of fraud deserves imprisonment or fine. Yet the law does not allow the individual to cause the imprisonment of another on the mere knowledge that he has committed a fraud. There must be proof; otherwise, any number of persons might be imprisoned on the statement of prejudiced or suspicious parties. In the case of the *carentia ovariorum* we may have the condition of a person born without the *ovarium*, or the organ may be removed; in the latter case it has been admitted that it is always difficult, if not impossible, for a surgeon to state that an operation has removed the entire *ovarium*. A marriage could, therefore, not be prevented on the plea of foreseen sterility (or what Father Casacca calls impotence). The marriage being allowed, let us assume that it proves sterile, and that after a year or two the husband pleads for separation. We should ask: On what ground? Sterility as the result of the *carentia?* Why, sterility might be the result of any number of other causes. To say that there are more or less definite indications of the true cause in a case of absolute absence of the organ furnishes reason for regarding the *carentia* as an impedient impediment, not in the technical sense used in our text-books, but in the sense in which Fr. Lehmkuhl and most theologians regard it when they exact the manifestation of the defect to the intended husband, so as to avoid what is in many eyes an *error substantialis* in a serious contract. But the annulling of the marriage is a matter that demands more than suppositions resting on mere abstract theory. Nor can we see any advantage in setting confessors by the ear through the endeavor to extend the stringent application of laws beyond their present recognized scope. We have laws enough. Let us see to the conscientious observance of these in place of looking for arguments to add to them.

WHAT OUR RELIGIOUS ORDERS DO FOR HIGHER EDUCATION.

Mr. E. B. Sargent, Director of Education in the Transvaal and Orange River Colonies, gives to the London *Times* the result

of his observations regarding the conditions of education at home and abroad. His plea is for higher education, and his inquiry has led him to look for the means by which it is best supplied. He found by experience that where the State failed to supply high schools of a desirable type, it was generally through the local Church organizations that attempts were made to fill the need. This had also been done in the colonies in whose educational progress he was interested. As a matter of fact results had proved that none of the religious bodies were successful in accomplishing what they had desired. The causes he held to be manifold—insufficient revenues, sectarian jealousies, lack of tradition, and steady control. But he found it quite otherwise in the case of the Catholic Religious Teaching Communities. These he had seen develop and flourish in a way which had commanded his closer attention to the quality of the educational work they professed to do. On examination he found the teaching in the higher branches by the Religious so admirable that he does not hesitate to appeal to the authorities in England to abandon all sense of discrimination and bigotry and to give a fair opportunity to those who are by all odds doing most and best work for education in the colonies where they have an open field for their development.

"In contrast with the provincial efforts of other Church organizations," writes Dr. Sargent, "stood the wonderful success of the Church of Rome in providing throughout our colonies and for all classes of the population—Protestant as well as Catholic—educational facilities of every description."

"This work was not, as a rule, accomplished through the instrumentality of her local ecclesiastical organizations, but by means of colonizing settlements of men and women belonging to one or other of the Religious Orders of the Church, or technically by the 'regulars,' and not by the 'seculars.' Each settlement established, maintained, and controlled one or more educational institutions, and showed in its work all possible marks of vitality, including the facilities of self-preservation, adaptability to environment, and reproductive growth. It was during a visit to Rhodesia, nearly five years ago, that I first had the opportunity of observing at what an early date in the British occupation of a country the Religious Orders can establish flourishing schools. Had the first white settlers been consulted, they would have,

no doubt, expressed their preference for an agency with which they were more familiar, but when they found that the education offered by the Regulars to their children was superior to that which under such conditions they could reasonably have expected, and when no attempt was made to introduce doctrinal teaching or to proselytize, their gratitude was sincere, and found expression in pecuniary assistance to the enlargement of the schools. In the various Australian colonies through which I afterwards travelled it became evident to me that though, as the population increased, Government took up the chief burden of the provision of schools, and though other Churches sometimes succeeded in the establishment of successful non-Government institutions, the Catholic schools still held their own, not only by reason of priority of foundation, but also in consequence of the guarantee which the stability of the Religious communities controlling them offered for the permanence of standard of the instruction supplied. It was not, however, until I had begun to investigate the conditions of education in Canada that I became fully aware of the powers of adaptation of these communities to local surroundings or of the fecundity which they exhibit. One instance must suffice. It is of a Religious Order which in France devotes itself to other "good works" as well as to education. A community professing this rule settled near New York and adapted itself to the local demand for school instruction. In the course of time it became the mother of numerous religious houses devoted to education, which spread through the States of the Union. One stray daughter began life in Nova Scotia, and before long descendants of the third generation in the New World were founding schools throughout the far western provinces of Canada. The number of religious of this order alone employed in teaching at the time of my visit was about 2,500 in the United States and about 250 in Canada. This vigor of school colonization on the part of the Regulars extends over secondary as well as primary education. Boarding schools for boys as well as girls, often planned to accommodate twice as many scholars as are received during the first few years, testify to the manner in which Rome builds for the future."

This is honest language from an English official who stands at the very head of the educational department in the African colonies. He does not merely give the conscientious testimony derived from personal experience, but in giving as the reason of the superiority of the Catholic schools the fact that our religious

teaching bodies form a permanently organized and well disciplined educational force, he bears unconscious witness to the Catholic system of Religious Teaching Orders everywhere.

THE BLESSING OF THE MEDAL OF ST. BENEDICT.

To the Editor of THE ECCLESIASTICAL REVIEW:

Under date of March 12, 1903, the following official communication was sent to the undersigned in regard to the Blessing of the Medal of St. Benedict:

1. Only the Presidents of the Congregations and not the Abbots of the individual monasteries have the right of delegation. In the United States the Presidents of the "Congregatio Americano-Cassinensis," p. t. Rt. Rev. Abbot Peter, St. John's Abbey, Collegeville, Minn., and of the "Congregatio Americano-Helvetica," p. t. Rt. Rev. Abbot Frowin, Conception, Mo.

2. Faculties previously granted are not annulled. (Hence the Abbots of St. Vincent's and St. Meinrad's retain the power to give the faculty of blessing the ordinary Medal of St. Benedict.)

3. The power to subdelegate a priest for the blessing of the ordinary Medal of St. Benedict can be granted only by the Abbot Primate and the Abbot of the Monastery of Monte Cassino. The Abbot of Monte Cassino has the sole right of subdelegation in regard to the Jubilee Medal.

4. Special formulas for delegation are not needed.

5. The power of delegation is given to the Presidents of Congregations as such, and ceases with the time when they discontinue to act as presidents.

BEDE MALER, O.S.B.

St. Meinrad, Ind.

WHERE SHALL WE SPEND OUR VACATION?

To the Editor of THE ECCLESIASTICAL REVIEW:

The most enjoyable vacation that I have had was spent at a priest's house some hundreds of miles from here. The pastor wanted to go away for a short time; I heard of it and was delighted to take his place. Priests who teach in colleges and seminaries are usually fortunate enough to be invited by some of their former pupils to spend

their Summer vacations together. There are hundreds of pastors, especially in the smaller dioceses, who would like to occasionally have a few weeks' vacation, but their bishops have no priests to send in their places, and they themselves know of no priests whom they could ask; there are hundreds of assistants in the big cities who would be delighted to spend two or three weeks at some country rectory in some distant place, but we have no ecclesiastical intelligence offices through which these two classes may become acquainted. Many a priest who spends two or three weeks at an expensive hotel feels lost, and wishes that his vacation were over, and one who passes his time on railway trains is little better off; both would feel much more at home in a country rectory. A change of place and work is recreation; but life at a big hotel or on a train is the least desirable sort of recreation.

It will be a pleasure for me to put in communication any country pastors who may wish to go away for a few weeks, and any assistants who would like to take their places, if they will write to me, and will enclose two stamped envelopes addressed to themselves. The fact that I may make the vacations of some of my fellow-priests more enjoyable will amply repay me for what little trouble it may be to exchange the letters that I may receive.

J. F. SHEAHAN.

Pocantico Hills, N. Y.

WHAT MASS IS TO BE SAID AFTER THE DEDICATION OF A CHURCH?

To the Editor of THE ECCLESIASTICAL REVIEW:

The ceremony of dedication or blessing of a new church is by no means a rare occurrence in our days and is one of the proofs that the Catholic Church is continually and steadily growing in this country. As to the time of the day when this ceremony has to take place, there exists no doubt; it must be in the morning, for the simple reason that the blessing has to be followed by the Mass. But now the question arises, "What Mass is to be taken?" About this point there is a great deal of misunderstanding. Some are of the opinion that it must be the Mass of the Dedication, as contained in the latter part of the Missal; others that the Mass "of the day" must be said without any commemoration of the Mystery or of the Saint to whom the church is dedicated. Both of these opinions are wrong.

The wording of the Roman Ritual is, "dicitur missa de tempore occurrente vel de sancto."

De Herdt (*Sacrae Liturgiae Praxis III*, n. 289), explaining these words, says, "dicitur missa de tempore vel de sancto, scilicet de tempore vel de sancto de quo fit officium, non exclusa tamen libertate dicendi votivam, si dies permittat, quae in casu dicitur de sancto in cuius honorem ecclesia est benedicta."

This statement does not seem to be very clear, as the author does not say whether the votive Mass in this case is to be considered a *missa votiva solemnis* or a *privata*. Hartmann, in his *Repertorium Rituum*, takes the same view, namely, that a votive Mass in honor of the saint may be taken if the rite of the day allows it. The latest authority in rubrical questions, Bishop Van der Stappen, in the second volume of his *Sacra Liturgia*, is much clearer. He settles the question in my opinion beyond doubt, and in accordance with the decrees of the S. Congregation of Rites. He writes: "Dicitur missa de tempore occurrente vel de Sancto. Haec verba sequenti modo intelligenda sunt. Missa dicitur vel solemnis, vel cantata, vel privata, eodem ritu quo Missa Votiva solemnis ro pre gravi de Mysterio, vel de Sancto, in cuius honorem Ecclesia fuit benedicta. Ast, si eo die huiusmodi Missa non potest celebrari ob praestantiam festi aut officii occurrentis tum dicitur missa de occurrente festo aut officio. Nunquam autem potest dici Missa de Communi pro Dedicatione."

Consequently a solemn votive Mass with only one Oration, with Gloria and Credo and the last Gospel "In principio," is said in honor of the Mystery or the Saint to whom the Church is dedicated. The days on which this solemn votive Mass cannot be said are plainly enumerated in the respective rubrics on solemn votive Masses.

But is our author's decision to be accepted as a decisive and authoritative answer to the above question? It is, for it is in accordance with the decision of the Sacred Congregation of Rites. The case was decided *in Neapolitana, die 23 Feb. 1884 (n. 3805)*: "Dubium II.—Rituale Romanum praecipit titulo benedicendi novam ecclesiam ut peracta benedictione dicatur missa de tempore vel de Sancto. Quaeritur: 1° De quo Sancto celebranda erit haec missa? De Sancto occurrente, an de Sancto in cuius honorem dedicatur Ecclesia? 2° Quatenus negative ad primam partem, affirmative ad secundam, quo ritu celebranda erit, ut in secundo quaesito dubii praecedentis?" The answer was: "Resp.—ad dubium II. Quoad 1. *negative* ad

primam partem; *affirmative* ad secundam. Quoad 2. Ritu solemniori."

To leave no doubt about the meaning of the term "ritu solemniori" we add the words of the "dubium primum" to which reference is made. It had been asked "Quo ritu haec missa celebranda est, anne ut votiva solemnis pro re gravi exclusa omni commemoratione; vel ut votiva privata?" The answer was "*Affirmative* ad primam partem, *negative* ad secundam."

From all this we rightly conclude that the Mass to be sung or said after the dedication of a church must be a *missa solemnis* in honor of the Mystery or the Saint to whom the church is dedicated, except on days on which according to the general rubrics such a Mass is excluded.

MILWAUCHIENSIS.

THE OBLIGATION OF THE PAROCHIAL MASS.

In a Conference of the last number of the REVIEW we discussed the obligation of saying the Parochial Mass on Sundays without receiving any stipend for the same apart from the regular pastoral income. We stated that such obligation exists *de jure* in regularly constituted or canonical parishes. These do not exist in the United States, although there appears some doubt on this point with reference to the old French territory where the Council of Trent was supposed to have been promulgated at one time. A reader calls our attention to a note in Father Putzer's excellent *Commentarium in Facultates Apostolicas, n. 113*, where he gives it as his decided opinion that the obligation does not exist in any of our dioceses, and cites a letter from the Vicar General of San Francisco to show that such is the common sentiment in the district referred to by him. The whole doctrine on the subject may be safely summed up in a declaration of the S. Propaganda, August 18, 1866, in which the obligation is expressed as "*decere* ex caritate," as distinguished from "*teneri* ex caritate," which latter form is not to be used in speaking of the subject.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Babel and Bible.**—We have had to refer to the Babel-Bible literature in former numbers of this REVIEW, and we believe we shall have to return to the same subject more than once. It was Professor Delitzsch, of Berlin, who started the controversy by a lecture delivered January 13, 1902, before the "Deutsche Orientgesellschaft."[1] At first, the lecture gained a certain amount of notoriety, because it had been attended by the German Emperor, and at his request was repeated on February 1, 1903, in the royal palace. But very soon it became the centre around which the battle raged between belief and unbelief. Professor Delitzsch delivered a second lecture on the same subject January 12, 1903, and published besides these two lectures learned notes on certain weak points of the question.[2] The Professor's views may be summed up in the following statements: (1) There exists a great similarity between the religious ideas of the Babylonians and those of the Old Testament. (2) From an ethical point of view, Babylon is superior to the Old Testament. (3) The contents of several of the Old Testament books are unworthy of God. Throughout his lectures the speaker inculcates the dependence of the Old Testament, and even of certain New Testament portions, on Babylonian ideas and models. He considers it one of the greatest errors of the human mind to see in the precious relics of Hebrew literature a religious canon, or a revealed book of religion. According to Delitzsch, instances of special resemblance between Babel and Bible may be seen in the struggle of God with the sea-monster, the cosmogony, the fall of man, the deluge, the decalogue, the ideas of heaven and hell, the significance of the Sabbath, the winged cherubim, and the divine name Yahweh.

The series of parallels between Babel and Bible was notably

[1] *Babel und Bibel.* Ein Vortrag. Leipzig: J. C. Hinrichs. 1902. 4to, pp. 52.
[2] *Anmerkungen zu dem Vortrag Babel und Bibel.* Leipzig: J. C. Hinrichs.

increased by Professor Zimmern, of Leipzig, in the second part of a publication which professes to be a third edition of Professor Schrader's *Die Keilinschriften und das Alte Testament*.[3] The interest of the book is enhanced by the fact that it promises to elicit from the cuneiform inscriptions new light even for New Testament problems. Dr. H. Winkler, of Berlin, the editor, or rather the author, of the first part of the last-named publication, probably exceeds all other writers in equalizing Scriptural facts and persons with the incidents and personages of pagan mythology.—Professor Harnack, of Berlin, whose special domain has been hitherto supposed to be confined to ecclesiastical history, contributes an article to *The Contemporary Review*,[4] in which he takes exception to the German Emperor's Letter on Christ and Revelation published as a proof that his Imperial Majesty does not share Delitzsch's theological views. The Berlin Professor does not find it incongruous to place Jesus Christ in a line with Moses and Plato. "There cannot consequently be two revelations." And as to the divinity of Christ, "the Pauline saying, 'God was in Christ,' seems to be the last word which we can venture to utter." — Probably, Dr. George Aaron Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, agrees with the position defended by Professor Delitzsch. In his book entitled *A Sketch of Semitic Origins, Social and Religious*,[5] the author successively considers the original home of the Semitic race, its primitive social life, its first religious notions, and the transformations of the primitive Semitic faith in Arabia, Syria, Mesopotamia, Babylonia, and Assyria. We need not say that the book offers more theories than solid proofs. — We may add here Mr. A. Holborn's *Pentateuch in the Light of To-Day*,[6] and A. G. Mitchell's *World before Abraham*,[7] though neither of these writers is explicit as to the Babylonian influence on the Old Testament. The latter work purports to be a critical commentary on the first eleven chapters

[3] Berlin: Reuther und Reichard. 1902–03.

[4] April, 1903, p. 554 ff.

[5] New York: Macmillan. 1902. Pp. ix—342.

[6] Edinburgh: T. & T. Clark. 1902.

[7] Westminster: Archibald, Constable & Co. 8vo, pp. v—226.

of Genesis, and the former contains a course of ten lectures delivered to teachers in London under the auspices of the Sunday-school Union, for the purpose of outlining the modern critical conclusions as to the Pentateuch.

Attempts have been made to do away with the Old Testament historical books in the lower classes of colleges. "Away with the old truck," exclaims J. G. Dreydorff; "its retention is not only useless, but harmful."[8] R. Haasen too contributes to the *Monatschrift für höhere Schulen*[9] an article in which he endeavors to prove that the study of Old Testament history in the lower classes not only impedes the mental development of the students, but is detrimental to his ethico-religious training. Both contentions he illustrates by a number of instances. — The Rev. Buchanan Blake has written a study on the prophetical narrative of the Hexateuch in so far as it refers to Joseph and Moses.[10] The priest-codex on the one hand and the Deuteronomist on the other may be separated from the prophetical narrative without much difficulty; but even advanced critics find it hard, in certain portions at least, to divide up the prophetical narrative into its constituent parts J. and E. Mr. Blake, however, is courageous; he prints first the document E., then the document J., and to each he adds a commentary which is neither serviceable for devotion nor useful for critical study. The author is of opinion that the unlearned may still pick out his faith in the Bible, though it be neither free from error nor unexceptional in its morality.—The reader may be acquainted with George Adam Smith's *Modern Criticism and the Preaching of the Old Testament*, or with Canon Driver's *Sermons on Subjects Connected with the Old Testament;* Prof. G. A. Barton has given us a book of the same kind.[11] It strives to assist "those who would study the Old Testament devotionally" by showing how "many narratives of the Old Testament are powerful parables of Christian truth." The theories

[8] Quousque tandem? *Ein ernstes Wort wider den Alttestamentlichen Geschichtsunterricht.* Leipzig: H. Haessel. 1902. 8vo, pp. 41.

[9] October, 1902, p. 543 ff.

[10] *Joseph and Moses, the Founders of Israel.* Edinburgh: T. & T. Clark. 1902. Pp. xxiv—265.

[11] *The Roots of Christian Teaching as Found in the Old Testament.* Philadelphia: John C. Winston Company. 1902. Pp. xii—271.

of early Semitic religion advanced in the author's *Semitic Origins* as well as the critical views of Old Testament topics are presupposed throughout.

2. Neutral Attitude.—Thus far we have considered publications of a rather negative attitude towards revealed religion. The following may be said to occupy a neutral field. Prof. George Stephen Goodspeed, of Chicago, has at length published his *History of the Babylonians and Assyrians.*[12] He begins with a brief, but careful account of the excavations in Mesopotamia; then follows a history of that land from the earliest times down to the capture of Babylon by Cyrus. The civilization, customs, manners, and religions of the peoples dwelling in Assyria and Babylonia are not forgotten. The tables of dates, bibliography, and indexes show evidence of accurate labor. The value of the book for the general reader is increased by an excellent map, which shows the lay of the country and the watersheds.—Professor Bezold too has recorded the chief and most important results of Assyriology without showing any polemic intention. His book is entitled *Ninive and Babylon*[13] and contains 102 illustrations; the number of illustrations is therefore only 41 less than the number of pages in the book. Among the neutral publications may also be classed Professor Delitzsch's lecture delivered April 24th before the "Deutsche Orientgesellschaft." He told his audience all about his journey to Babylon, March—October, 1902. His descriptions were accompanied by telling and beautiful photographic illustrations. No inroads seem to have been attempted into the field of theology. After the lecture the Emperor thanked Professor Delitzsch for his interesting entertainment.[14] Prof. Milton S. Terry gives us in his *Moses and the Prophets*[15] "an essay toward a fair and useful statement of some of the positions of modern Biblical criticism."

3. Conservative Attitude.—It is an encouraging sign of the times that most of the recent publications defend the existence of Divine revelation either in its entirety or in one or another of its

[12] New York: Charles Scribner's Sons. Pp. xiii—422.
[13] Bielefeld. 1902. 8vo, pp. 143.
[14] Cf. *Kölnische Volkszeitung*, April 30, 1903, p. 5.
[15] New York: Eaton & Mains. 1902. Pp. 196.

parts. The Catholic reader will find Delitzsch's Babel-Bible theory discussed in the *Études*[16] by Father Condamin; in the *Pastor Bonus*[17] by Fr. Keil of London; in the *Stimmen*[18] by Fr. F. X. Kugler; in the *Catholic Mind* for April 22, 1903.[19] Among these writers, Fr. Kugler pays especial attention to Delitzsch's second lecture; neither his nor Fr. Condamin's series of articles is as yet complete.

L. W. King has published a work entitled *The Seven Tablets of Creation, or the Babylonian and Assyrian Legends concerning the Creation of the World and of Mankind*,[20] in which he almost completely restores the original Babylonian story, adding to the twenty-one of the previously published fragments twenty-eight that are now published for the first time. Among the latter is the tablet containing the story of man's creation. The work shows that there are points of contact between the Babylonian tradition and the Biblical cosmogony, and no apologist of revealed religion will deny the existence of these. At the same time, one is struck by the superiority of the Biblical record.—This last point has been most clearly brought out by Dr. Theophilus Pinches, in his work *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia*.[21] The writer is certainly competent to speak on the present subject, and at the same time he can not be charged with any bias. He works down the Bible from the Creation without missing anything. He translates the tablets as he proceeds, and allows us to form our own judgment. The history of Babylonia in its relation to Israel is carried forward in such a way as to keep alive the interest of those who are historians rather than theologians. One becomes more and more convinced as one reads on, that the monuments can do very little in either making or solving Old Testament difficulties. They, no doubt, contribute a great deal to the history of religion, but they

[16] *La Bible et l'Assyriologie*, December 20, 1902; March 20, 1903.

[17] October, November, December, 1902; Fr. Keil gives in the *Pastor Bonus*, 6, 1903, a quite exhaustive bibliography of the Babel-Bible literature.

[18] April 21, 1903, p. 357 ff.

[19] *The Bible and Assyriology;* this is a translation from the French of Fr. Condamin's article.

[20] London: Luzac & Co. 1902.

[21] S. P. C. K., 1902; 8vo, pp. 520.

cannot claim to form a department in Apologetics.—Prof. Ed. König's pamphlet *Bibel und Babel*[22] has now reached its sixth edition; this shows, on the one hand, the interest that is still taken in the question brought to an issue by Professor Delitzsch's lectures, on the other the appreciation of the answer published by the Professor's great antagonist. König's work contains now a synopsis of the whole literature on the subject together with the new results of continued study of the Cuneiform Inscriptions. —Professor Budde, of Marburg, has also published a most noteworthy book,[23] in the first part of which he criticizes Delitzsch's *Babel und Bibel;* we believe the greater part of Old Testament students will agree with his strictures of Delitzsch's theories. But the main portion of the book is devoted to an examination of some of Dr. Winckler's views as set forth in the so-called third edition of Schrader's *Die Keilinschriften und das Alte Testament.* Professor Budde energetically protests against several of Winckler's methods, especially his wholesale discovery of Babylonian solar or lunar myths in the period of the Patriarchs, the Judges, and even the earlier Kings.—This latter theory is briefly but soundly disposed of by Professor König, of Bonn, in an article, *The Latest Mythological Theory of the Patriarchs,* contributed to *The Expository Times* for February, 1903.[24] The learned writer refers us for a fuller treatment of the subject to his little work *Neueste Principien der alttestamentlichen Kritik.*[25]—Among the criticisms of Delitzsch's *Babel und Bibel* we may notice the words of Dr. Köberle, of Erlangen: "Babel may be of interest to us on account of the Bible, but the significance of the Bible does not lie in what comes from Babylon, but in that which is independent of Babel, that which goes beyond Babel, and which is directed against Babel." Professor Cornill, of Königsberg, though a critic of critics, wholly agrees with the preceding utterance: "Delitzsch's view is 'an exaggeration of the importance of Babel at the expense of the Bible, and theologians should vigorously protest against this position.'"—In a contribution to the *American*

[22] *Eine kulturgeschichtliche Skizze.* Sechste, erweiterte Auflage, mit Berücksichtigung der neuesten Babel-Bibel-Litteratur. Berlin: Martin Warnack.

[23] *Das Alte Testament und die Ausgrabungen.* Giessen: J. Ricker.

[24] P. 217 ff. [25] P. 34 ff.; 1902.

Journal of Theology[26] Professor Budde, of Marburg, again emphatically denies that the Hebrews had any such dependence upon Babylon for their ideas or their literature as was alleged by the Berlin Assyriologist. Babylonian literature may swell into infinity, but it will have nothing to equal our prophets, nor even the historical portions of our oldest sources. "We do not yet feel that the time has come to let our beautiful village be swallowed up over night, so to speak, by the metropolis of Babylon."

To these criticisms of Delitzsch's and Winckler's theories in their entirety we may add a number of exceptions taken to special parts of their systems. Prof. R. H. Charles writes in the *Expositor* for January concerning the rise and development in Israel of the doctrine of a future life. He shows that we must admit intellectual stages, indeed, but that we cannot explain the problem on a purely natural hypothesis. — George J. Reid treats in *The Catholic University Bulletin*[27] a subject akin to the foregoing. The reader may feel inclined to take exception to certain positions held by the writer; but he will feel his interest grow as he reads in the *Old Testament Conditions and Concepts of Earthly Welfare*. — In the *Neue Kirchliche Zeitschrift*,[28] Prof. Ed. Kõnig questions Winckler's statement that Yahweh is the name of a Canaanitish deity. This identification is based upon names in the Babylonian inscriptions belonging to the time of Hammurabi, and presupposes that the latter's dynasty was Canaanitish in character. But Jensen and others deny Winckler's view of Hammurabi's dynasty, and the names in the Babylonian inscriptions which most resemble Yahweh do not originally appear as proper names, but rather as attributes of the deity.—In a recent publication entitled *The First Bible*, Colonel C. R. Conder discusses the earlier forms and uses of writing in connection with our Old Testament books. Among other conclusions, he reaches the following: the Hebrews used tablets of brick and stone and cuneiform writing from the time of Moses down to about 600 A. D. — B. D. Erdmans contributed a study on the origin and the meaning of the Decalogue to the January number of the *Theologisch Tijdschrift*. We cannot fully agree with the writer in all his opinions on the question,

[26] October, 1902.

[27] April, 1903, pp. 225 ff.

[28] Heft 11.

but we sincerely endorse his thesis that the Decalogue is earlier than the days of Amos and Osee.—Prof. Francis Brown delivered before the last graduating class of Union Theological Seminary a lecture on *The Religious Value of the Old Testament* which has since then been published in a volume entitled *The Christian Point of View*. The lecturer points out the fact that Christianity presupposes the Old Testament, both its history and its prophecy. Jesus found spiritual life in it. The revelation in Jesus Christ alone determines what is perishable and what endures. — A thoughtful reader will be able to glean a number of facts for apologetic purposes from Prof. Samuel Ives Curtiss' recent work.[29] Beginning July, 1898, the author spent fourteen months continuously travelling over the territory subject to his research; again, in the summers of 1900 and 1901 he made further tours into new sections of the country. All this he did solely to ascertain whether in the religious customs of the present day there are any traces of the primitive religion.—In last year's December number of the *Monatschrift für höhere Schulen*,[30] H. Richert publishes a reply to the arguments advanced in a previous number of the same review against the study of Old Testament history in the lower classes of colleges. The March-April issue of the same publication [31] contains a reply to the same arguments from a Catholic point of view, written by Dr. W. Capitaine.—We are glad to notice also a German translation of the late Dr. Green's work on the Unity of Genesis.[32] This shows that there is a sufficient number of what may appear to be ultra-conservative Protestants even in Germany to render such a publication a promising enterprise.—At times, the traditional view as to the authorship of the Pentateuch has been denied on the ground that no such degree of culture as is implied in the writing of these books existed in the days of Moses. Now, Professor Hilprecht, of Philadelphia, has unearthed multiplication tables, grammars, text-books, evidences

[29] *Primitive Semitic Religion To-Day.* A Record of Researches, Discoveries and Studies in Syria, Palestine, and the Sinaitic Peninsula. Pp. 288. Chicago: F. H. Revell Co. 1902.

[30] Pp. 673 ff.

[31] Pp. 170 ff. 1903.

[32] *Die Einheit der Genesis.* Uebersetzt von Otto Becker. 8vo. Pp. xxx—765. Gütersloh: C. Bertelsmann. 1903.

of free-hand drawing, clay-modeling and sculpture, works of reference, scientific treatises, and various technical volumes on astronomical and religious subjects used five thousand years ago.[33] The same writer declares: "As the attempt has recently been made to trace the pure monotheism of Israel to Babylonian sources, I am bound to declare this an absolute impossibility on the basis of my fourteen years' researches in Babylonian cuneiform inscriptions." Dr. Jeremias too, though he is inclined to favor Delitzsch's theories, practically admits that the latter is utterly untrustworthy when he turns from the sphere of Assyriology to that of theology.[34]

[33] *Exploration in Bible Lands in the Nineteenth Century.* Edited by Professor H. V. Hilprecht. Philadelphia: A. J. Holman & Co. 1903.

[34] *Im Kampfe um Babel und Bibel.* Ein Wort zur Verständigung und Abwehr. Leipzig: J. C. Hinrichs. 1903.

Criticisms and Notes.

BREVE APOSTOLICUM, "Actum Praeclare" SS.D.N. Leonis PP. XIII. Havanae: Apud Rampla et Bonza, typographos. MCMIII.

From Havana comes to us a magnificent edition of the Pontifical Brief in which the Sovereign Pontiff Leo XIII lays down the programme of ecclesiastical administration in the island of Cuba as the result of the investigation and official reports made to the Holy See by Archbishop Chapelle, who had been appointed Apostolic Delegate Extraordinary for that province.

It will be remembered that in 1901 the previous Spanish ecclesiastical legislation in Cuba was modified so as to bring the Church in the island under the same statutes as had been drawn up and approved for the Churches of South America (in the Latin American Council of 1899). Besides this the two very large dioceses of Cuba and Havana were placed under the jurisdiction of four bishops by the creation of Pinar del Rio and Cienfuegos, with Cuba (S. Jago) as the metropolitan see. The diocese of Porto Rico was separated from the old province, and is now under the immediate jurisdiction of the Holy See.

For the rest, the Brief of the Holy Father restored the *jus Cathedraticum* in lieu of the government support recently withdrawn from the episcopal office. Special stress is laid upon the training of a helpful clergy for the faithful of the islands; the priests are warned to keep out of politics; they are to live in harmony; to cultivate regular discipline by the renewal of spiritual exercises and by pastoral conferences; at least two students from each diocese are to be sent to the American Seminary (Pio Latino) in Rome, to be trained there for the Cuban mission. The Religious are exhorted to regularity, fervor, and missionary activity; missionary centres, whence priests may be ever ready to go out to preach retreats to the people, are to be founded wherever possible. In order that these things may be accomplished with a uniform purpose the bishops are advised to come together for friendly counsel.

The same Brief ordains that a provincial council be held, under the presidency of the Archiepiscopal Delegate, the acts of which are to

be submitted to the Holy See. The faithful are advised to live in concord, to coöperate with and obey their pastors, and to show proper respect to the representatives of the republic.

This Brief, which was issued in February of the present year, is now solemnly promulgated by a public act of the Apostolic Delegate in which he also sets forth the limits of the new dioceses. Two separate Decrees issued under the authority of Archbishop Chapelle are added to define the territorial and property rights of the two sees of Pinar del Rio and Cienfuegos, the locations and belongings of the cathedral and other ecclesiastical institutions. A third document deals with the canonical aggregation of three parishes belonging to the archdiocese of Cuba.

A large geographical map of the island of Cuba and two illustrations of the new cathedrals give to the publication of the Pontifical and archiepiscopal acts a specially practical value as well as an attractive appearance.

THE QUESTION BOX. Replies to Questions Received on Missions to Non-Catholics. By Rev. Bertrand L. Conway, of the Paulist Fathers. New York: The Catholic Book Exchange. 1903. Pp. 610. Price, $1.00 ($50.00 per hundred); Paper, 15 cents.

Although only a few years have elapsed since Father Hecker began the non-Catholic mission work, it has now developed into a highly-organized movement, with the whole body of the American priesthood enthusiastically promoting it, and the people nobly seconding their pastors' efforts. At the Catholic University there has been recently established a mission-house where the Bishops of the country send young priests to be trained as diocesan missionaries; and a quarterly periodical, together with a considerable number of books and pamphlets, gives evidence that the power of the written word has not been forgotten in enthusiasm for the spoken.

Father Conway's book—the latest addition to the literature of this movement—is built on a plan that he and his associates have conclusively demonstrated to be effective; it is a reasonable, practical, kindly, uncompromising presentation of those aspects of Catholicism most interesting to our fellow citizens outside the fold. The selection of questions and the framing of answers have been determined by wide experience in dealing with non-Catholic audiences representing every creed and none; in its very conception the book seems at once to be that for which a great many people have been seeking and for

the want of which, consequently, a great many of our priests have been not a little embarrassed. We rejoice that Father Conway has brought so capable a mind and pen to the accomplishment of the task laid upon him.

His book covers the whole ground of popular apologetic in an admirably concise yet not superficial way. It should interest every religious mind, and go straight to the heart of the earnest Christian. The author displays an ability for combining suavity and downrightness, simplicity and accuracy, sympathy and finality. He knows history, ancient and modern; he has carefully read the controversialists of both sides; and the word of Holy Scripture is ever on his lips. Barring a pen-slip, now and again (*e. g.* "Ad Scapulas," p. 219; "Jerome, the son of Napoleon," p. 308), his references and quotations give almost unalloyed satisfaction. Of course he has not attempted to go deeply into his expositions, nor to discuss every religious puzzle; his book leaves critical problems still unsolved, historical blots as black as ever, philosophical *cruces* still torturi ng thoughtful men. But as a neat handbook of ready and correct answers to the whole series of popular objections against Catholicism, *The Question Box* comes very near to being perfect, and its author deserves and will receive many a hard-worked priest's blessing for his precision and his thoroughness.

A HISTORY OF CATHOLICITY IN NORTHERN OHIO AND IN THE DIOCESE OF CLEVELAND. Vol. I.—Historical. By the Rev. George F. Houck, Diocesan Chancellor. Pp. 772. Vol. II.—Biographical. By Michael W. Carr, President of the Catholic Historical Society. Pp. 554. Cleveland: Press of J. B. Savage. 1903.

It is difficult, without having seen these two stately volumes, to form an adequate idea of the careful and splendid work which they represent. It appears that in 1899 Bishop Horstmann, himself a student and writer on historical topics, proposed the collection and sifting of data for the publication of a history which would present an accurate review of the Catholic missionary development in Northern Ohio. The labor of bringing together, of examining and comparing documents, was promptly undertaken by two men excellently qualified for the task. Father Houck, long a resident in Ohio and an official of the diocese whose habits of order and system have made his chancery a model in the administration of ecclesiastical affairs throughout the United States, undertook to collect and correct the material that pertained to the history of Catholicism in the district assigned. This

comprised an account of the Church, beginning with its earliest establishment in the territory of the Huron and Wyandot tribes, a full century and a half ago, down to our own day. It is a most interesting story, as are all the events connected with the planting of our holy faith, under circumstances which called forth the truest heroism from men who loved the cause of Christ and were willing to sacrifice their lives in the effort to make it known to others. Father Houck had already, as early as 1888, published a volume on the Church in Northern Ohio which, in a comparatively short time, ran to four editions. This sketch became the basis for the present much larger work, which contains all of interest that could be ascertained regarding Catholic missionary, charitable, and educational institutions, together with the documents which give to the narrative a distinctly historical value.

Mr. Carr, to whose cultured industry we owe the second volume of the work, has brought to his undertaking more than the accurate habit of the narrator who presents in chronological order the details which make up a series of eventful lives. He possesses the gift of the psychologist who pictures character, in addition to the spirit of the annalist who records the facts of history whence the lessons that render it useful as a study to posterity are to be constructed. "The mission and purpose of a biography," he says in his preface, "are to describe the spirit and acts of men, and thereby to instruct. It deals curiously with personal acts and facts, while its essence is the careful weighing of human character." Thus biography becomes not merely an adjunct of history, but rather its animating principle. The biographical series contains nigh onto two hundred sketches and notices of active missionaries in Ohio, headed by the five bishops who, since the time of Edward Fenwick's accession, have ruled in turn over the Diocese of Cleveland.

Without attempting here to gauge accurately the merits of the more characteristic features of this history, we feel confident that there is ample material in these two volumes for entertainment as well as for serious information. The work is published under the auspices of the Cleveland Catholic Historical Society, and likely to provoke emulation in future generations of readers who may be called to till in fields which have been cleared by the noble yet humble pioneers in the Northwest during the last century and a half. The two volumes are, we trust, on sale, so as to be obtainable by our Research Societies and by students of American history generally.

DE SPONSALIBUS ET MATRIMONIO. Praelectiones Canonicae quas habebat Julius de Becker, Rector Colleg. Americani Conc. B. M. V., Canon. Honor., Utriusque Juris Doct., Juris Canonici in Universitate Lovaniensi Professor ordin. Editio secunda, aucta et emendata. Lovanii: Polleunis et Ceuterick. New York: W. H. Young et Co. 1903. Pp. 552.

Dr. De Becker stands in the first rank of Canonists, and when some years ago he took up his most difficult subject of the "Jus matrimoniale," he was sure to render signal service to a very large class, not only of students, and of officers of the matrimonial curiae, but also to pastors and confessors, for whom a full and clear exposition of Church law and its application in various circumstances is a practical necessity. We expressed our appreciation of this valuable work on its first appearance, and are glad to hail the new edition, which contains a number of decisions and interpretations of recent date, notably in the matter of dispensations. The author has taken special pains to consult the Roman authorities in several important cases which needed such light, and has utilized the opportunities afforded him by numerous doubts proposed to him as an expert, to offer solutions which greatly facilitate the practical application of canon law to pastoral administration.

The American clergy have particular reason to welcome this work because it takes special note of our social and ecclesiastical conditions. Our code of applying dispensations, notably in the matter of marriages *mixtae religionis* and in cases of *disparitas cultus*, admits of a much wider interpretation than in Europe, where bishops hardly ever receive the faculty of dispensing from the last-mentioned impediment. Dr. De Becker is familiar with our circumstances, our practice, and our statute law. It is gratifying also to note how the theologians of the Old World have come in recent years to recognize the contributions of American ecclesiastical scholarship to the literature of pastoral and canonical science. Dr. De Becker pays generous tribute in his work to the service which THE ECCLESIASTICAL REVIEW has rendered in this direction to the Clergy, not only of America, but everywhere. Perhaps it will not be amiss under these circumstances to refer here to the learned Canon's view of a question just now under discussion in these pages; we mean the case of the "Carentia ovariorum" regarded as a matrimonial impediment. Dr. De Becker, when he comes to treat of that question, refers to the opinions advanced by P. Antonelli and others. After calling attention to the celebrated case, "Causa Monaster. 10 Mart. 1899," he asks:

"Quid vero dicendum est si desit uterus, vel ille sit plane occlusus, dum, juxta leges naturales, adest communicatio inter vaginam et uterum? Quamvis acriter de hoc fuerit disputatum, etiam occasione Causae Monasterien. in nota indicatae, *retinendum plane est huiusmodi* defectus esse referendos ad sterilitatem, de qua postea, non vero ad impotentiam coeundi, cum validis argumentis haec sententia fulciatur, ac insuper ipsa merito provocare valeat ad decisionem S. Off. d. 30 Julii 1890 datam ad sequens dubium: 'Num mulier N. N. cui, operatione chirurgica, ablata sunt duo ovaria et uterus, admitti possit ad matrimonium contrahendum? Et, re mature perpensa, Emi. DD. Cardinales una mecum Inquisitores Generales decreverunt: Matrimonium non esse impediendum.' Illo responso quod diversis enervare cavillationibus, nonnulli, usque ad haec ultima tempora, inutiliter conati sunt, satisfit etiam solutioni alterius quaestionis, olim inter DD. disputatae, utrum, nempe, mulier excisa, cui utrumque ovarium fuit amputatum, habenda sit tamquam impotens ad matrimonium contrahendum. Quae quaestio ad hos terminos redacta iam fuerat proposita S. Off. d. 3 Febr. 1887, sub his verbis: 'Num mulier, per utriusque ovarii excisi defectum, sterilis effecta, ad matrimonium ineundum permitti valeat et liceat, necne?' Et prodierat solutio: 'Re mature diuque perpensa, matrimonium mulieris de quo, in casu, non esse impediendum.'"

How he interprets this decision is amply evident from a note appended to it, in which the reader is referred to the original argument of P. Eschbach.

"Praestat totam legere dissertationem quam, anno 1885, Cl. Eschbach inseruit in *Nouv. Rev. Theol.* et cuius conclusiones sic sonant quoad rem praesentem: "Dicendum est virum impotentem eum esse qui vel semen non conficit vel illud in foemineum vas deponere nequit; feminam autem quae debitum vas, vaginam scilicet, vel non habet, vel habet talem quae ingressum viri non patitur. Cetera in hoc genere saepe occurrentia, puta, seminis aut ovulorum infirmitas interna, prope uterum vaginae occlusio vel defectus (*non substantialis*, uti addendum putamus), ovariorum defectus vel prava conditio, etc., omnia et singula haec aliaque huiusmodi, ad sterilitatem referamus oportet, minime vero ad impotentiam sensu proprio intellectam," p. 305.

APOLOGIE DES CHRISTENTUMS. Von Dr. Herman Schell. Bd. I. Auflage II. Paderborn: Schöningh. 1902. Pp. xxxiv—482.

The ground-lines of Christian defence have been so long and habitually before us that one takes up a new book devoted thereto expecting to find in it the familiar method and arguments, varied only, if at all, in respect to matters of minor importance and detail. A glance at Dr. Schell's *Apologie* is rewarded by something more. One meets here, of course, with the central ideas and proofs common

to all apologetic—the existence of the supernatural, the necessity of revelation, the principle, criteria, miracle, and prophecy, and so on. There is, however, much other than this. About one-half of the volume is taken up with *Religionsphilosophie*. It is here that the author's originality, his appreciative sense of what the French call *actualité*, is manifest. The apologist of to-day has, of course, the same philosophical difficulties to contend with as had his predecessor of a generation and more ago; but the main problem confronts him now in subtler form. The study of comparative religion and the extension of the evolutionary hypothesis to the inclusion of the highest forms of consciousness have obliterated in many minds the appreciation of the supernatural and even the sense for the metaphysical. Religion has come to be confounded with religiousness, and thus to be accounted for as a mere psychological phenomenon, the resultant *of* a purely physical evolutionary process. It is, it seems to us, the principal merit and title to commendation in the present work that this interpretation of religion is analyzed and confuted. The attempt to explain religion as a resultant of fetishism or animism, as a creation of the poetic phantasy, as an effect of fear, as a product of egoistic propensities, as a manifestation of an innate groping after the infinite—theories such as these, each of which has had an influence on recent speculation and unfortunately on conduct, are here submitted to a searching criticism.

The second half of the book, which is devoted to the philosophy of revelation—the reasonability of faith, the criteria, the mystery of supernatural wisdom and sanctity—though covering familar ground, is treated none the less with that consciousness of the tendencies of the modern mind, with that sense of timeliness which, as we have said, so markedly characterizes the first part. As a recent German critic has remarked, Dr. Schell takes his apologetic position not outside the world, but in the midst of the world—in the world of the past and of the living present. He is in constant touch with the literature for and against his position as he holds frequent reckoning with its authors. To no inconsiderable extent he leaves the beaten paths. The wealth and originality of his thought find expression in a luxuriant fulness and variety of language. Greater simplicity in the latter respect, however, would have detracted in no wise from the elevation of his theme and would have lightened the work of the younger student, as well as those who have not mastered the infinite subtleties of German terminology.

Literary Chat.

In behalf of the Archæological Department of Public Education in the province of Ontario we are requested to ask possessors of a copy of the Ontario Archæological Reports of 1886–1887 and 1890–1891 that they donate these volumes to the Toronto Department in order to complete three defective sets of the Public Library.

Mr. W. D. Howells has very recently directed attention to a group of writers whom he designates as *Certain of the Chicago School of Fiction*. These, he believes, are "doing rather more than their share of the best literary work in the country" (*North American Review*, for May). He points out their peculiar powers of analysis and expression; and then suggests that they might do other, perhaps better, work. Miss Edith Wyatt could, he thinks, "apply her kindly and humorous imagination" to themes that touch high society rather than "the commonplace people she seems to prefer." Regarding Mr. Dunne he asks, how long he expects to keep on the mask of Mr. Dooley, and why he does not come into the open with a bold, vigorous and incisive satire of our politicians and their methods. And Mr. George Ade, who has chosen to teach our generation a thing or two in the style of the fable, should "give us that great American novel which we have been passing round the hat for so long."

With all due deference to the veteran litterateur's judgment as to what is best suited to our present needs, we should maintain that the three writers whom he singles out as representing the ability for superior work which might help to reform society, are doing better than Mr. Howells would plan for them; indeed we hope they will not take his advice. If Miss Wyatt's novels, *Every One His Own Way*, and *True Love*, exercise, as he claims, a real charm upon the average reader, we should rather see her reserve that charming art for the portrayal of those realities of life which awaken sympathetic chords in readers drawn from the middle society, than by seeking models among the *grandes dames* of society, who do not take life seriously.

As for Mr. Dunne's humorous impersonations of "Mr. Dooley," we doubt that "a bold, vigorous and incisive satire of our politicians and their methods" would have half the corrective value which is to be found in his present methods. We get enough satire, "bold and vigorous," and as incisive as *Puck* and others can make it, but none of it has elicited the general attention given to "Mr. Dooley." The same may be said of Mr. Ade. His method of clothing what he sees and hears in the form of fable is probably not so much the result of disposition as rather the device of a fertile brain, that recognizes it as the aptest way to secure a hearing which the so-called "tendency novel" only gains under very exceptional circumstances and with partial results.

There is room for writers amongst us, who, possessed of the native Irish wit and humor, sharpened by the power of a refined feeling and a broad education, can turn the penetrating spray of kindly sarcasm upon the starched novelists that make misrep-

resentations of the Catholic Church their stock-in-trade. These novelists portray monks, nuns, and priests in the fashion of the French and the Spanish writers who have succeeded to a great extent in creating suspicion and a thorough misunderstanding even among thoughtless Catholics of the real character of clerical and monastic institutions. Such literature needs to be counteracted by well-endowed pens.

And as a matter of fact it is nearly always possible to convict these writers of ignorance of the things about which they write; for they are bound to drag in *indulgences*, *Catholic ritual*, *monastic rule*, which are intended to give color to the malignant story, but of which they know nothing.

A new work dealing with the Papacy and the Byzantine Empire, beginning with Gregory VII and ending with the downfall of the Byzantine reign in 1453, is announced from the pen of Dr. Walter Norden, of the Berlin University. To the student of history, even if he should not sympathize with Dr. Norden's tendencies, the volume must be of decided interest inasmuch as it promises a considerable amount of original and documentary historical evidence gathered by the author in the MS. archives of Rome, Venice, Paris, Oxford. The question of the Primacy, the relation of the temporal to the spiritual power, and the position which Rome holds in the mind of the Greek Church are treated with special emphasis.

Among the Text-Books for Greek Classes in our Colleges and Seminaries we would recommend such selections from the early Christian writers as the "Address of St. Basil" *to the students of Greek Literature*. Mr. Edward R. Maloney (American Book Company) has published an excellent and handy edition of this choice bit of Christian classical writing, with grammatical references, notes, and vocabulary, to make it suitable for use in class. It is as good Greek as Xenophon's *Anabasis* which is used in most schools, and far better in thought and instructive matter. St. Basil shows what profit we may derive from the study of pagan literature and he exemplifies what he teaches.

If some educated woman with the faith, good sense, and tact of leadership, in each of our large parishes, were to send for a copy of the "Constitutions of the Archconfraternity of Christian Mothers," and study these, a new and strong spirit of womanly virtue would force itself into society, for a woman convinced of a need means a woman ready to fill it. A good Christian Mothers' Society in a parish—even if it had but half a dozen members— is a bulwark of Catholic education, of womanly virtue against which the modern frivolous self-indulgence would be driven like chaff, leaving no impression on the hearts protected by the wise charity of Christian Mothers.

It is to be hoped that the recent plan of Literary Honors inaugurated by the University of Harvard for encouraging the study of the classics in combination with that of the modern languages, as a means to develop a taste for literary pursuits, will arouse some sense of emulation among Catholic students. We are plainly deficient, not perhaps in literary talent but certainly in the training which makes of the literary habit a power. We have educated men and women who read, but few that write with

force and grace. The mastery of the classics, apart from the study of the Bible, undoubtedly accounts for much of the superiority that distinguishes certain English writers whom we affect to imitate in the schools. It should be remembered that there is much that is Christian in the best of the ancient classics, although we have also Christian writers who have thoroughly assimilated the classical proportion of thought and expression. These serve as models for developing character by imparting knowledge which improves not only the mind but also the gentlemanly instinct found in the youth who seek culture at College.

Fr. Pustet & Co. have printed on separate sheets the beautiful office of Our Lady bearing the title *Salus Infirmorum*, recited on the last Sunday in August. We believe this office is used by many priests in the United States: St. Louis, Milwaukee, St. Joseph, Kansas City, La Crosse, Leavenworth, Lincoln, Marquette, and Wichita.

The article on *Scholasticism* in the new edition of the *International Encyclopædia* (Dodd, Mead & Co.) is to be written by the Rev. F. P. Siegfried, of Overbrook. This is a guarantee of thoroughness, completeness and freedom from that scientific bias which so commonly mars the treatment of such topics by those who are not familiar or in sympathy with Catholic methods of defence. Father Siegfried has been for years the efficient editor of the Philosophical Department of THE ECCLESIASTICAL REVIEW, and is a master teacher of his science in the truest sense of that word.

One of the best things which the *International Catholic Truth Society* of Brooklyn has done is the publication of selected catalogues, pamphlets and tracts issued by the various Truth Societies here and in Europe. A first list was published last October. This is now supplemented by a second issue. The fact that the scope and contents of each publication contained in the catalogue are given makes it of practical value to teachers of Christian Doctrine and to Catholic librarians.

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BIBLE STUDIES. By the Rev. John F. Mullany, LL.D., Syracuse, N. Y. 1903. Pp. 21.

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DIE PESCHITTA ZUM BUCHE DER WEISHEIT. Eine kritisch-exegetische Studie. Von Joseph Holtzmann. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp. xii—152. Price, $1.45 *net.*

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THE OUR FATHER. Analyzed according to the doctrine of St. Thomas Aquinas. By Rev. J. G. Hagen, S.J. Translated from the German by a Visitation Nun, Georgetown, D. C. New York, Cincinnati, Chicago: Benziger Brothers, Printers to the Holy Apostolic See. 1903. Pp. 32. Price, $0.10.

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A LITTLE CHAPLET FOR THE QUEEN OF ANGELS, or A Short Meditation for every Evening in May. Dedicated to Rt. Rev. John E. Fitzmaurice, D.D., Bishop of Erie, the Friend and Patron of Letters, by the Author, Rev. B. J. Raycroft, A.M. New York and Cincinnati: Fr. Pustet & Co. Pp. 137. Price, $0.60 *net.*

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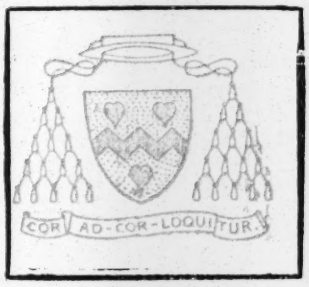

Memorial to Cardinal Newman

A New Church at the Oratory Birmingham

The Home of Cardinal Newman

THE debt which the English-speaking Catholic world owes to Cardinal Newman is manifold and well known, and it is both impossible and unnecessary to describe here what he has done for them by his writings and example. It is a debt which cannot be adequately paid, but should at least be worthily recognized. ¶ A new Church at the Oratory in Birmingham, the Cardinal's home, is much needed, and in 1901, the centenary year of his birth, an appeal to friends and well-wishers in England was issued to help in its erection, as being the completion of the Cardinal's work and the carrying out of his wishes. The result is stated below. ¶ It is felt that large numbers of the Catholic clergy and laity of America also would

desire to take part in promoting this enterprise, which concerns the honor of a name that is a glory to the Church of our age. ¶ The pages of this magazine are therefore used to bring the matter before them, with every confidence that the result will show the devotion of the Catholics of America to the memory of Cardinal Newman in a signal and memorable degree, and that they will thus have no small share in completing the work he began in Birmingham, and in fulfilling the aspirations of his early Catholic life.

The Cardinal Newman Memorial Fund

A number of the Archbishops and Bishops have shown a practical interest in the movement which honors English-speaking Catholics who recognize the debt we all owe to the saintly Cardinal.

His Eminence Cardinal Gibbons

urges this noble project in the following letter addressed to the editor of this magazine:

MY DEAR FATHER HEUSER:

You are no doubt aware that Father Robert Eaton has received a mission from his superior, the Very Rev. Fr. Ryder, of the Birmingham Oratory, to solicit aid in the United States for the erection of a Memorial Church to Cardinal Newman. Perhaps there is no English-speaking prelate in the world whose name is held in higher veneration than that of the illustrious Oratorian. The number of those is legion who have entered the pale of the Church through the influence of his writings and charming personality.

I hope you will do all you can to make known and encourage Father Eaton's mission in the pages of the REVIEW *and of* THE DOLPHIN.

Faithfully yours in Christ,

J. CARD. GIBBONS.

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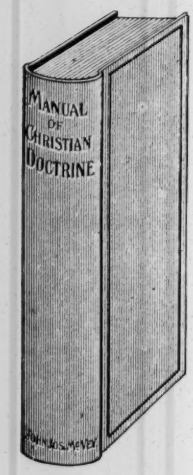

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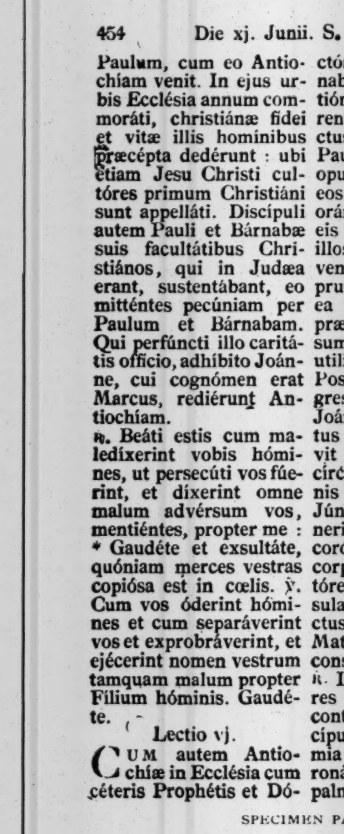

454 Die xj. Junii. S. Barnabæ.

Paulum, cum eo Antiochíam venit. In ejus urbis Ecclésia annum commoráti, christiánæ fidei et vitæ illis homínibus præcépta dedérunt : ubi étiam Jesu Christi cultóres primum Christiáni sunt appellláti. Discípuli autem Pauli et Bárnabæ suis facultátibus Christiános, qui in Judæa erant, sustentábant, eo mitténtes pecúniam per Paulum et Bárnabam. Qui perfúncti illo caritátis officio, adhíbito Joánne, cui cognómen erat Marcus, rediérunt Antiochíam.

℟. Beáti estis cum maledíxerint vobis hómines, ut persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me : * Gaudéte et exsultáte, quóniam merces vestras copiósa est in cœlis. ℣. Cum vos óderint hómines et cum separáverint vos et exprobráverint, et ejécerint nomen vestrum tamquam malum propter Filium hóminis. Gaudéte.

Lectio vj.

CUM autem Antiochíæ in Ecclésia cum céteris Prophétis et Dóctoribus, Paulus et Bárnabas in jejúnio et oratióne Dómino deservirent, dixit Spíritus sanctus : Segregáte mihi Paulum et Bárnabam in opus ad quod assúmpsi eos. Tunc jejunántes, et oránte, imponentésque eis manus, dimisérunt illos. Itaque Seleuciam venérunt, inde in Cyprum : ac multas prætérea urbes regionésque, prædicántes Evangélium summa cum audiéntium utilitáte, peragrárunt. Postrémo Bárnabas digressus a Paulo, una cum Joánne, qui cognominátus est Marcus, navigávit in Cyprum : ibíque circíter séptimum Nerónis annum, tértio Idus Júnii, ad Apostólici múneris laudem martyrii corónam adjúnxit. Ejus corpus, Zenóne Imperatóre, repértum est in ínsula Cypro, ad cujus pectus erant Evangélium Matthæi, Bárnabæ manu conscríptum.

℟. Isti sunt triumphatóres et amíci Dei, qui contemnéntes jussa princípum, meruérunt præmia ætérna, ℣. Modo coronántur et accípiunt palmam. ℟. Isti sunt qui

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